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SHELF,

Nº 1544 Chap

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Gove, Richard  
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**S A I N T S**  
**H O N Y - C O M B,**  
**F U L L O F**  
**D I V I N E T R U T H S**

Touching both

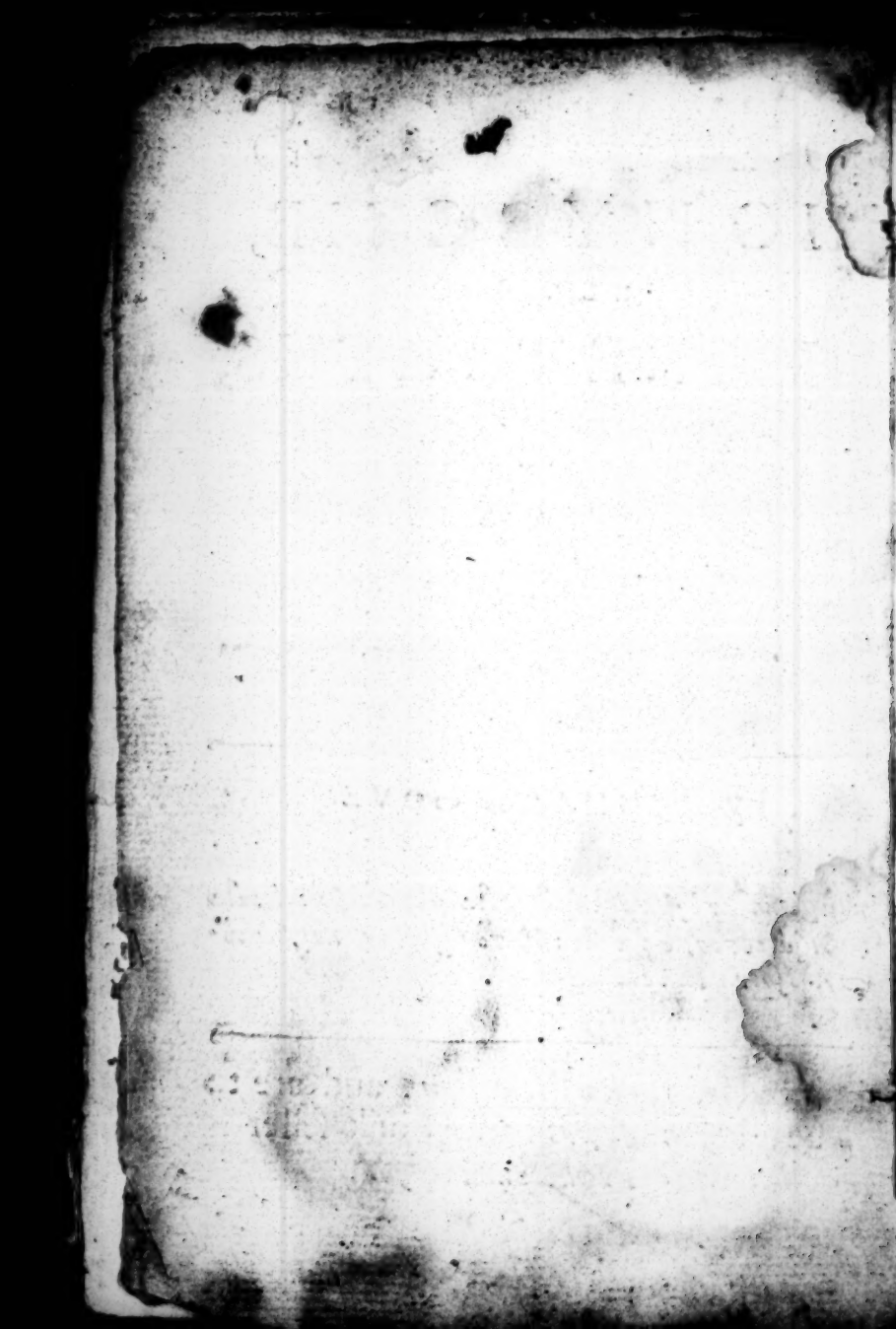
{ Christian belief,  
AND A  
Christians life,

In two Centuries.

By RICHARD GOVE.

τινὲς μάλιστα ὁρώμεν ἐφ' ἅπαντα μὲν τὰ βλ. μαλα  
καθιζάνουσιν, ἀφ' ἑκάστου δὲ τὰ χρήσιμα λαμβανού-  
σαν. Isocrat. ad Demonicum.

Printed for Richard Royston, and are to  
be sold by Thomas Miller, Book-seller  
in Sherburn 1652.





TO ALL

Those that be desirous

in a plain and pleasing  
way, to understand, and  
remember Divine

Truths for their  
Souls good:

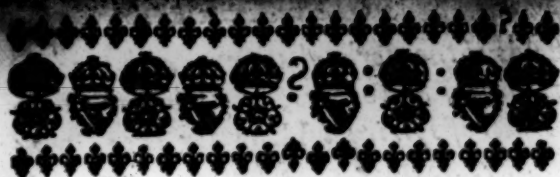
Especially to those that be such  
within the Parish of *South-Tavistock*  
in *Devon*, where he was born; in the  
Parish of *Henton St. George* in *Somer-*  
*set*, where he lately lived; & in the Parish  
of *East-Coker* in the same County, where  
he now liveth,

**R. Gove**

*Being desirous to further his own and  
their account in the day of the  
Lord Jesus,*

Dedicateth these plain, and pleasing Expres-  
sions of Divine Truths following.





TO THE  
Well-affected  
READER  
WHETHER  
LEARNED  
OR  
UNLEARNED



*READER, My purpose  
and project is in this en-  
suing Treatise to perso-  
nate a single, though not  
a singular Bee. And  
therefore if I have not  
flown through all the fair and flowery  
fields*

## To the Reader.

fields of the works of antient and modern Divines, and others, to gather the materials of spiritual Hony for thee, thou must remember it is but one single Bee hath attempted it, and what one Bee can do that? Next, the Bee (be it one or more) sucks not from every flower (he lights on) all that the flower may yield, but onely that which is for his present use: and so have I done too; and after all my labour I have at last made but these two Hony-combs as yet; which I here present thee.

Prov. 16. 24.

But the Bee cannot be idle, if the season and weather permit, no more shall I, especially if I understand that this my first present unto thee in this kind, be kindly accepted.

I know if thou art one whose stomach is already full, with better Hony of thine own making, these two plain Hony-combs will not down with thee, for thou knowest who saith it, that the full stomach loatheth the Hony-comb. And therefore to thee I have no more to say, but what St. Hieron did in a case not much unlike; Aut profer meliores epulas, et me convivio utere, aut qualicumq; nostra cænula con-

ceptus

Prov. 27. 7.

Hieron. Apo-  
log. ad Pam-  
mach.



contentus esto. Except I may with thy  
leave adde that passage of St. Gregory,  
who fearing (what I now fear) concerning  
the learned Reader of some of his works,  
perswades him yet to read them how-  
soever, though inartificially, and rudely  
penned. Nam sæpenumero inter quotidiana- *Greg. Mag.*  
nas delitias, etiam viliores cibi suaviter *in præfat. ad*  
sapiunt, &c. For oftentimes they that are *suas in Eze-*  
fed with delicacies, do find better tast, *chielem Ho-*  
and receive greater contentment in the *miliæ.*  
homely, and country fare of others, than  
in the continual usance of their own so ex-  
quisitely dressed cates, and delicacies,  
or at least have thereby their stomachs  
whetted, to return again with more ea-  
gerness of appetite, to their own better  
furnished tables.

But if thou art some poor hungry soul, *Jejunus sto-*  
which hast none, or no better fare of *machus raro*  
thine own (for whom this especially is in- *vulgaria tem-*  
tended) I know this will down with thanks, *nit. Horat.*  
for to the hungry soul every bitter thing is *Prov. 27. 7.*  
sweet.

Howsoever whether it please, or dis-  
please, here it is, the Bee hat b done his  
part, do thou do thine. And this thou  
wilt

wilt the better do: if thou turn Bee too, and select out of these ensuing expressions what thou conceivest may best conduce to thy present or future good, if all please not, or in thy conceit may not be profitable that way. Lecter vale.

Apes sis, non Aranea.

Verbum sapienti.

Apes sine aculeo non mellificat,

ERRATA.

**P**Age 2. line 19. for coarser, read *courser*, p. 5. in marg. for lanquor, r. *languoris*, p. 6. in marg. for intravit, r. *intrabit*, p. 51. l. 21. for dispute them, r. *dispute of them*, p. 64. after these words in the margent (hence called in the Greek) adde (Παρδοχαιον) which is there left out, p. 72. l. 8. for (but God, and man) r. *both God, and man*, p. 73 l. 10. for escape, r. *escaped*, p. 75. l. 9. for kill, r. *skill*, and l. 28. for mace r. *made*, p. 80. l. 28. for instrument, r. *instrument*, p. 85. l. 12. for regard, r. *regarded*, p. 147. l. 13. for in bond, r. *in the bond*, p. 166. l. 21. for he went, r. *went*. p. 97. in marg. for Coninium, r. *Caninium*, p. 98. l. the last (.Aud) before, (will not) is left out p. 101. in marg. for tons, r. *Boltons*, p. 107. in marg. for menu, r. *mew*, p. 108, l. 26. there is (re) too much, p. 111. l. 11. for valume, r. *volume*, p. 178. l. 10. for scent, r. *sent*, & l. 18. for his, r. *their*, for p. 193. there is p. 197. p. 196. l. 15. for their, r. *our*.

*Errata sua quis intelligat, Ps. 19. 12.*



HUMANE EXPRESSIONS  
OF  
DIVINE TRUTHS.

---

The first Century.

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Expression I.

*That all men must dyo.*



MAN is like a book; his birth is the Title page of the book; his baptisme is the Epistle Dedicatory; his groans, and crying, are the Epistle to the Reader; his infancy, and childhood, are the Argument, or Contents of the whole ensuing Treatise; his life, and actions, are the Subject, or  
B Matter

See Master  
Charles Fitz-  
Jeffries Func-  
rall Sermon  
on Eccles. 7.  
2. pag. 8.

Matter of the book; his sins, and errors of his life, are the Errata, or faults escaped in the printing; and his Repentance is the Correction of them. Now amongst books (we know) some are large Volumes, in *Folio*; some little ones, in *Decimo sexto*; and some are of other sizes, in *Octavo*, or *Quarto*. Again, some of these are fairer bound, some in a plainer manner; some are bound in strong velame, or leather, and some in thin paper. Some again have Piety for their Subject, and treat of Godlinesse; others are prophane Pamphlets, full of wantonnesse, and folly: but in the last page of every one of them, there stands a word, which is *FINIS*, implying the end of all.

And such is man: for amongst men, some are of a larger size, some of a meaner stature; some are fairer, some of a coarser complexion; some are stronger, some are weaker; some are godly, some are prophane; some live longer, some a shorter time: but let a man live never so long, yet cometh Death, like *Finis* at the last, and closeth up all: *For this* (saith *Salomon*) *is the end of all men*, Eccles. 7. 2.

Expression II.

That there can be no true peace and agreement between Man and Wife, when the fear of God is wanting.

It is a pretty, and a witty observation of a Jewish *Rabbino*, which he giveth of the Hebrew names of Man and Woman, viz. **אִישׁ**, *Ish*, the mans, or the husbands name; and **אִשָּׁה**, *Isha*, the womans, or wives. How that in them there is contained **יה**, *Jah*, which is the name of God: the letters and vowels whereof being taken away, there remaineth nothing to be made of the rest, but **שׁ**, *Esh*, and **שׁ**, *Esh*: that is to say, *fire, and fire*.

Aben Ezra in Prov. 2. 17. Vide pagin. in Lexic. in vete bo **שׁ**.

Whereby he would give us to understand, that if God, and his fear, be not between the husband and the wife, and conscience of duty towards him, as well as towards one another, there can be nothing expected between them, but *fire, and fire*; *fire of debate and strife, fire of vexation and grievance, and the fire of Gods curse, consuming them, and theirs.*

## Expression III.

*That when we cannot keep Peace, with  
Truth, and a good Conscience, we must  
part with Peace, rather than with  
Truth, or a good Conscience.*

Turkish Hist.  
in the life of  
Mahomet the  
Great.

Græcè  
εἰρήνη.

**F**OR herein we must doe, as *Mahomet*  
the Great *Turk* did, by his fair Lady  
*Irene*. He had a Lady of that name, whom  
he doted on extremely, inasmuch as he let  
all his Military, and Imperiall affairs, to  
spend his time in dalliance with her. At  
which his Subjects took such discontent  
thar they were ready to rise up in Rebellion  
against him: The which when he perceived  
in the midst of all his *Bashawes*, and *Lords*,  
he strook off her head with his own hand.  
Now *Irene*, in the *Greek* tongue, signifies  
*Peace*; rather than we must dote then too  
much upon *Peace*, so as to hazard the  
*Truth*, or a good *Conscience* for her sake, we  
must be content to have *Irene's* head go  
off, and to make a sacrifice of *Peace*, rather  
than the *Truth*, or a good *Conscience* should  
suffer losse by the enjoying of her love.

Expression IV.

That many men make vowes, and promises  
to God, in the time of their sicknesse,  
and distresse, which they make no con-  
science of to perform, when they are re-  
covered, and freed from it.

**E**RASMUS saith, That there was one once Erasmus in  
in danger of Shipwrack, who promised, Naufragio  
that if he did escape, he would offer unto Dum fero lan-  
Saint *Christophers* Image, in the great guorem, fero  
Church in *Paris*, a Wax Candle as bigge religionis a-  
as that Image: and when one that stood more: *Expers*  
by heard him say so, he said, Take heed languor, non  
what thou promigest; for if thou shouldest sum memor  
sell all that thou hast, it would not buy huius amoris.  
such a Candle: Peace fool, said he, doest thou Darnon lan-  
think I mean to doe as I say? Just so doe guebat, tunc  
many deal with God, when they be sick, Monachus esse  
or in any great danger, and distresse, what volebat: Da-  
fair promises will they make of amending mon convaluit,  
their lives, and becoming new men? which Darnon ut an-  
yet they never intended to doe, as appears te fuit. In  
by their returning again to their old finfull English, thus  
courses, (like the dogge to his vomit, and The Devill was  
the sow to her wallowing in the mire) when sick, the Devill  
once they are recovered, and well again. a Monk would  
be: The Devill  
was well, the  
Devill a Monk  
was he.



Expression V.

*That we must not trust to the prayers of others for us, if we will neglect to pray our selves for our selves.*

Mensa Philo-  
sophica Fab-  
de Mercatore.

**T**Here is an old *Legend* of a *Mer-  
chant*, who would never goe to  
*Masse* himself, but ever when he  
heard the *Saints-bell* ring, would say to his  
wife, goe thou to Church, and pray thou  
for thee, and me. After this upon a time he  
dreamed, that he and his wife were dead,  
and that they both came to Heaven gate,  
and knocked for entrance: Saint *Peter*  
the Porter (for so goeth the tale) opening  
Heaven gate, and seeing who they were,  
suffered his wife to enter in, but thrust him  
back, saying, *As thy wife went to Church  
for thee, so likewise shee shall goe to Hea-  
ven for thee too.*

*Sicut illa ora-  
vit pro se, &  
te: ita intravit  
pro se, & te.*

Whatsoever the *fable* is, the *morall* is  
good, teaching us, that we must not wholly  
rely upon the prayers of others for us, never  
praying our selves: for though the prayers  
of others may be of some avail for us by  
way



way of *impetration*, when our own are interrupted, in the time of spirituall distresse, or by reason of some other intervening urgent occasions, which cannot be dispensed with: Yet if we desire to be accepted of God, and he doe afford us the opportunity, we must not wilfully neglect our own, but must contribute our own Devotion with theirs.

See Bishop  
Lakes Ser-  
mons, Alpha-  
bet 2. pag.  
539: Master  
Harris his  
Sermon of  
Peters in-  
largement!  
pag. 8.

Expression VI.

*That worldly-minded men will serve God,  
and hear his Word, no longer than it may  
stand with their profit.*

**S**Trabo tels a pretty story, How that upon Cæl. Rhod.  
a time there came a *Musician* to shew l. 19. c. 11.  
his skill in *Jassus*, amongst a company of Antiq. lect.  
Fishermen, all which gave him audience, to  
his seeming, with much attention: But so  
soon as ever they heard the *Market-bell*  
ring, they ran all away at once from the Mu-  
sick, every man to his market: onely one,  
that was hard of hearing, staid still behind,  
and continued his hearer. The *Musician*  
imagining, that the love of his *Musick* had

won him this mans company, when all the rest had left him, came nearer unto him, and gave him solemn thanks, for that he had heard him with so good attention, when all the rest had so rudely left him, at the ringing of the *Market-bell*. And hath the *Market-bell* rung indeed (quoth he?) *The Musician* tels him, it had: Whereupon he also flings away after his fellows, murmuring, that for his hearkning to a Fidler, he had like to have lost his market.

Here is a lively resemblance of worldly-minded men, which will seem to be devout hearers of the Heavenly Musick of Gods Word preached unto them, as long as they may lose nothing by it: but let the worlds *Market-bell* once begin to ring, and then they will leave the Word, Duty, Conscience, yea God himself, rather than their Market of worldly profit shall not goe forward: See *Ezech.* 33. 31, 32.

Expression VII.

that as long as we are cloathed with the robes of Christs Righteousnesse, we are safe from Gods wrath, and eternall condemnation.

**I**T is reported of *Pontius Pilate*, that he being sent for to *Rome*, by *Tiberius Caesar the Emperour*, to give an account for putting *Christ* to death; and understanding that the *Emperour* was highly offended with him for that his fact, and not knowing how to appease his wrath, he thought at last upon this device; he would get Christs *seamlesse coat* of the *Souldier*, to whom by lot it fell, and when he came to *Rome*, and was to appear before the *Emperour*, he would put it on: the which he accordingly did; and when the *Emperour* saw him in that coat, though his wrath before was much incensed against him, yet now he had nothing to say to him, but dismissed him without any shew of displeasure at all. But when he had thus dismissed him, without inflicting any punishment on him, he was very much displeased with himself, and sent for him again  
in

Franciscus La-  
bata in magno  
Apparat. Con-  
cionat. tom. 1.  
pag. 185. col.  
1. refert ex  
Doctore In-  
cogn. in illa  
verba, Pl. 37.  
Domine ne in  
furorē tuo at-  
tendas me.

in all hast, with a purpose to punish him  
but when he came in before him the second  
time clad in the same coat, he had no more  
to say to him now, than he had before; and  
instead of punishing him, used him with  
much respect and honour, and afterward  
dismissed him again. But he was no sooner  
gone out of his sight, but he (remembering  
his former displeasure against him, and be-  
fooling himself that he had so let him go  
again, without inflicting any punishment on  
him) sent for him again the third time: *Pi-  
late* now thinking himself safe, because of  
the *Emperours* former favour shewed to  
him, threw aside the coat, and came before  
him clad onely in his own usuall garments:  
whom when the *Emperour* saw, being ex-  
tremely angry with him, caused him to lose  
his head, and life at once. Whether this  
were true or no, I know not, neither will I  
enquire: onely thus much it may teach us,  
that we having, with *Pilate*, crucified  
*Christ* with our sinnes, and sinfull course  
of life, there is no hope for us ever to appear  
before God with comfort, except we have  
on us the robes of *Christs* righteousness,  
and be found in him, not having our own  
righteousness which is of the law  
but the righteousness of God  
which is by faith in the Lord Ex-  
Jesus Christ.

Isay 61. 10.

Rev. 7. 14.

Philip, 3. 9.

Expression VIII.

*How Gods Child may be known from others that are nat so, by his words, and language.*

**A** Father lying on his death-bed, called unto him three children, which he kept, and told them, that onely one of them was his sonne, and that the other two were onely brought up by him, and to him that was his sonne he gave all his goods: But which of these was his naturall sonne, he would not in any wise declare. When he was dead, every one of the *three children* pleaded, that he was his son, and therefore that the goods were his. The matter at last was brought before a *Judge*, & he did what he could to end the controversy between them: but being not able by any means to doe it, he took this course with them; He caused the dead corps of the *Father* to be set up against a tree, and commanded the 3 sons each of them to take a bow and arrowes, and to shoot at their Fathers dead corps thus set up, to see who could shoot nearest to his heart: Whereupon two of them

Master Perkins in his  
Treatise of  
the Govern-  
ment of the  
Tongue. c. 5.

the first Century.  
them took the bow, and arrows, and did  
shoot (as they were willed) and hit the bo-  
dy in severall places, but the third was an-  
gry with them for thus shooting, and when  
it came to his turn, he (out of a naturall  
affection of a child to a father) refused,  
and could by no means be perswaded to  
shoot: The which when the Judge saw,  
he gave this Sentence, That surely the two  
first, who had thus shot at their father,  
were none of his sonnes, but the third only,  
which had refused to doe it, and that there-  
fore he should have the goods.

The like triall may be made, to know  
who are *Gods Children*; for they that use  
to *blaspheme* the holy name of God, and  
to shoot that his name thorow with hor-  
rible and fearfull oaths, (as it is the fashion  
of too too many to doe) certainly they can-  
not be (so continuing) the children of  
God, neither will he another day so judge  
them to be, nor any of those goods which  
he hath reserved in Heaven for those that  
love and fear him, to belong unto them:  
but, being the Children of the Devill, must  
with him be cast into that everlasting fire,  
prepared for the Devill and his Angels.

Expression IX.

That whosoever hopes for the Kingdome of Glory hereafter in Heaven, must make his entrance into the Kingdome of Grace, whilest he lives here on earth.

FOR as amongst the *Romanes*, Honour had a Temple, and *Virtue* had a Temple: but these Temples were so built, and situate, that none could come into the Temple of Honour, but he must first passe through the Temple of *Virtue*. So there is a *Kingdome of Grace* in this life, wherein God reigns by his Word, and Spirit, in the hearts of his Children; and there is a *Kingdome of Glory* in the life to come, wherein they shall reign with him for ever in Heaven: but God hath so ordered and disposed of these two Kingdomes, that none shall enter into the *Kingdome of Glory hereafter*, that doth not make his entrance into the *Kingdome of Grace here*.



## Expression X.

*That there is no standing at a stay in the way of Godlineſſe.*

Gregor. in pa-  
ſtoral. par. 3.  
admonit. 35.

**F**Or man, in his going towards *Heaven*, is like a *boat* that is rowing againſt the ſtream, or tide, the which will go forward, as long as the watermen ply the oares: but let them but once withdraw their hands from the oares, the ſtream, or tide, will preſently carry the boat backward.

So 'tis with man, in his going towards *Heaven*, for he goeth allwaies againſt the ſtream, againſt the ſtream of his own corruptions, againſt the ſtream of the Devils temptations, and againſt the ſtream of the worlds ſollicitations; and therefore, if he ply not God continually by his prayers, and uſe all other good means to ſet himſelf forward in *Grace* and goodneſſe, the ſtream of his own corrupt affections (if there were nothing elſe) would carry him backward, and make him worſe than he was before.



## Expreffion XI.

the Now we may know, whether we belong to  
Gods Kingdome, or the Devils.

IN the *History of Scotland* there is mention made of a Controversy between *Scotland, and Ireland*, for a certain *Island* that lay betwixt both Kingdomes, to which of them it did belong: and that after much adoe, and great contestation for it, they put it to the determination of a certain *Frenchman*, who concluded and umpiered the controversy thus: That there should be put a living Snake into it, and if it did there live, and thrive, the *Island* should belong to *Scotland*; but if it did not live and thrive there, then it should belong to *Ireland*; because it is said, that no venomous creature will live there.

See Master  
Greenhams  
Workes in  
Folio, p. 703.

In like manner there is a great controversy between *God*, and the *Devill*, about the *little Isle of Man*, the heart of *Man*, whose it should be, and to whose Kingdome (*Heaven or Hell*) it should belong: and there can be no better way to decide the controversy, than to doe as the *Frenchman*

man did, to try whether wicked and envenomed thoughts doe live, and thrive therein, or no: for if they doe, 'tis a true sign, that our hearts belong not (as yet) to God, and his Kingdome, but to the Devill, and his: for a sanctified heart, which is Gods, will be ever crucifying, mortifying, and killing all such vile lusts, and sinfull affections, and thoughts; and the faith that is in it will purge, and purify, and cleanse it from them.

Acts 15. 1.

### Expression XII.

*That those whom Christ hath redeemed by his blood, he doth also, in some measure, sanctifie by his Spirit.*

B. Andrewes  
Sermons of  
the Resurre-  
ction, p. 589.

FOR, as in the naturall body of man, the *spirit* ever goeth with the *blood*, there being in every part thereof an *arterie* to carry the *spirit*, where there is a *vein* to carry the *blood*: so it is with *Christ*, his *Bloud*, and his *Spirit*, go allwaies together; so that his *Bloud* doth never cleanse a man from the guilt of sinne, whom his *Spirit* doth not, in some measure, sanctifie, and

and free from the power and dominion of  
fin.

---

Expreffion XIII.

*That there will be fin in us as long as we  
live in this world.*

**F**Or it is with man as it was with the *Mr. Edward*  
house wherein was *the fretting and Raynolds Ser-*  
*spreading leprosie*, mentioned *Levit.* mon of the  
14. 41, &c. for though that house might *finfulnesse of*  
be scraped round about, and much rubbish, *fin, pag. 144.*  
and corrupt materials, be removed, yet the  
*leprosie* did not cease, till the house, with  
the stones, and timber, and mortar of it,  
were all broken down. So 'tis with man;  
*Grace* may doe much, and alter many  
things that were amisse in him, and make  
him leave many sins to which he was for-  
merly given: but to have sin wholly cast  
out, and left, that is not to be expected, till  
this earthly tabernacle of his body be by  
death pulled down, and dissolved.

C

Ex-

## Expression XIV.

*That to be rich in good works, and to distribute to the necessities of Christs poor, and needy members, is the way to lay up in store for our selves a good foundation against the time to come.*

See Mr. Wake  
in his Sermon  
on Eccles. ii.  
I. pag. 86.  
Et Bellarmini  
Conciones,  
Conc. 24.  
pag. 196.

**M**Any of the antient Authors, in their Writings, doe make mention of a certain Country, whose fashion was yearly to chuse them a new King, who had for that year absolute authority to doe what he listed: but the year being ended, he was deposed from his place, and thrust naked into a remote *Island*, there to end his life in hunger, cold, and want of all necessities. Whereof one of them being advertised, thought aforehand to prevent this inconvenience, and therefore in that short time of his reign he sent over his wealth, and his treasure into that *Island*; by means of which, when he came there, he was relieved, and provided for, and did not live in that misery and want that others his Predecessours had done.

Such is our case; for be we never so noble, never so mighty, never so rich, we have

have no assurance of any long continuance in this world; not so much as for one year; for *here we have no abiding City*, Heb. 13. 14. and this short time that we have allowed us, must at last have an end; and as *we came naked into the world, so must we return naked out of it*, Job 1. 21. Let us then, with that *wise King*, now in the time of plenty, provide against the future famine; and make us friends of that *unrighteous Mammon*, that when we want, they may receive us into everlasting habitations: & let us now send away our wealth before us, in distributing to the necessities of the poor; for what we give to the poor, we send before us to Heaven, and there we shall one day find it to our souls unspeakable comfort. See *Luk: 16. 9. 1 Tim. 6. 17, 18, 19.*

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Expression XV. X

*That a Christian, in this life, may be infallibly assured of his Salvation.*

**A**nd this may be thus illustrated. *A King sendeth a pardon to forty thousand Rebels, without putting down in particular* *See M. White's Way to the true Church, Sect. 40. n. 39.*

ticular the names of any of them; onely he puts in a condition, that all those shall be pardoned that will lay by their arms, and weapons; and come in to him: the which he sendeth an *Herald* to proclaim, and the people hearing it doe accordingly, and thereby know infallibly that they are pardoned. And if any man should molest them because their names are not expressly written in the pardon, they might condemn them, and securely conclude their deliverance, from the *Condition* that is expressed.

In the same manner doe we assure ourselves of our salvation: For all men being sinners against God, he hath sent out the pardon of his *Gospel*, not writing any mans name therein in particular, but putting in a *Condition*, that so many as will be saved by Christ, must repent, believe, and obey him: the which being published by preaching, as soon as the Elect hear, they receive, and doe know infallibly they are pardoned: And if any would molest them (as the *Papists* for example doe) because their name is not particularly and expressly set down therein, they might despise them; and both against theirs, and the *Devils* accusations, securely conclude their salvation, from the condition expressed, thus; *He that repenteth,*



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*eth, and forsaketh his sins, and believes, and obeys the Gospel unfeignedly, shall be saved: but I repent, and forsake my sins; I believe, and obey the Gospel unfeignedly; and therefore I shall be saved.*

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### Expression XVI.

*How a man may know whether there be any life of Grace in him.*

**A**ND to resolve this, we need no other signs than we doe make use of, to know whether a man be alive, or no. For if there be any life left in the body, *at the heart it will beat, at the mouth it will breath, at the pulse it will be felt:* So where there is the *life of Grace* in any man or woman, it will appear to himself by his good thoughts, and holy desires which he hath in his heart; and it will appear to others by the gracious words that proceed from his lips, and from the good works that proceed from his hands: And if it cannot be perceived by any, or all these waies, then certainly there is *no life of Grace* left in a man.

B. Andrews  
Sermon of  
the sending  
the Holy  
Ghost, pag.  
645.

## Expression XVII.

*That holy and regenerate men, may have  
unholy and unregenerate children.*

August. de  
Peccator. Me-  
rit. & Remis-  
s. l. 2. c. 2. &  
alibi.

**A**ND this Saint *Austin* illustrates by a two-fold comparison; the one of *winnowed Corn*, the other of the *circumcised Jew*. For as *Corn* that is never so well winnowed, and cleansed from all chaff, if it be sown, brings forth corn with chaff about it; And the *circumcised Jew* beget *uncircumcised Children*: so *holy and regenerate Parents* doe beget *unholy and unregenerate Children*. And no marvell, for they \* beget not their Children according to *Grace*, but according to *Nature*; for *Grace* is *personall*, but *Corruption* is *naturall*; and *God* willeth, that they shall onely communicate their nature, and leave the dispensation of *Grace* to himself.

\* Regenera-  
tus non rege-  
nerat filios  
carnis, sed  
generat.

—ut olea  
semina non  
oleas generant, sed oleastras.

August. l. 2. contra Pelag. & Celest.  
cap. 40.



## Expression XVIII.

*That Christians should be compassionate,  
and have a fellow-feeling of one ano-  
thers misery.*

**T**His Saint *Austin* illustrates thus: Be-  
hold (saith he) the foot treadeth on a  
thorn, and see how all the members condole  
it? the back bendeth it self, the head stoop-  
eth, the eye most remote in place diligently  
searcheth, the ears attend where it is said to  
be, the hands pull it out, every member is  
busied to help and succour it, and yet nei-  
ther back, nor head, nor eye, nor ear, nor  
hand, nor any other part but the foot was  
pricked. And just so it should be between  
the members of *Christs mysticall body*. If  
one member suffer, all the rest should suf-  
fer with it. See 1 Cor. 12. 26. Rom. 12.  
15. Job 30. 25.

Augusti. rom.  
10. hom. 15.  
de modo, quo  
nos invicem  
diligere debe-  
mus. Et tra-  
stat. 32. in  
Johan. & in  
Psal. 130.

Expression XIX.

*That the Devill is most busy to tempt men, when they are about Gods worship and service.*

*Æneas Sylvius in hist. Concil. Basiliens. ex vita Benedicti.*

**Æ***neas Sylvius* reporteth, that Saint *Benedict* coming upon a time to a certain *Monastery*, and entring into the *Church* there (where those of that fraternity were at their prayers) he espied a multitude of *Devils* about every one of them; at the sight of which, being amazed, and much affrighted, he left the *Monastery*, and went into the Town adjoyning, where there was at that time a great fare, or market, and a multitude of people come together to buy and sell; and walking up and down therein, he could there espy but one *Devill* only, who sate idle, and had nothing to doe; and wondring with himself why there should be so many *Devils* in the *Church*, and they all so busy, and but one in the *market*, or *fare*, and he sitting idle, and doing nothing, went unto him, and conjured him to tell him the reason of it: which he presently did, saying, that in the *Church*, when men be at their prayers, and serving of God, 'tis supposed that

that they are going out of the *Devils* Kingdome, and are there begging help, and grace from God, that so they may doe, and therefore have need of many *Devils* to trouble and distract them in their prayers, to make them uneffectuall: but in *markets*, and *fares*, men are apt enough of themselves to swear, to lye, to cozen, and to commit all other sins for their profit, or pleasures sake, and therefore one *Devill* was enough for them. See *Zech. 3.1. Eccl. 2.1.*

Expression XX.

*That wicked Masters, and heads of Families, corrupt and undoe their whole Families.*

FOR it is with a *family*, as it is with a *fish*, the which first taketh infection, and beginneth first to stink at the *head*. And therefore (as good Father *Latimer* was wont to say) if the *head* of the *fish* be sweet, all the *body* is sweet; but if the head stink, all the *body* is, or soon will be naught. So if the Master, or Head of a Family, be good, it is a great means to make the whole *Family* good; but if he once be bad, the whole *Family* will quickly be so too.

See M. Charles Richardson of the repentance of Peter and Judas, pag. 21.

Expression XXI.

*That it is a dangerous thing to frequent  
the company of wicked men.*

*VVillous Sy-  
nopf. Contro-  
vers. 9. quæst.  
10. part. 9.*

**F**OR it may be said of frequenting evill  
company, as they were wont to say in  
a common *Proverb* here in *England*,  
of going to *Rome*: *He that goeth to  
Rome once, seeth a wicked man; he that  
goeth thither the second time, learneth to  
know him; but he that goeth thither the  
third time, brings him home with him:*  
So he that frequenteth wicked company,  
the first time that he cometh amongst them  
he seeth their courses, the second time he  
learneth them, and the third time com-  
monly he bringeth them home with him.

Expression XXII.

*What a wonder it is to see men sleep se-  
curely in their sins, without fear of  
danger.*

*See B. Kings  
Lect. 1. on Jo-  
nah, pag. 14.*

**W**EE read of a certain *Gentleman*  
in *Rome*, who notwithstanding a  
great

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great burthen of debt wherewith he was oppressed, did yet sleep quietly, and take his ease, as if there were no such matter: The which *Augustus the Emperour* hearing of, when the man was dead, was very desirous to buy that bed on which he used to lye. At which, when his servants marvelled (they knowing that he had farre better beds of his own) he made them this answer, That it seemed to him to be some wonderfull bed, and worth the buying, whereupon a man could sleep so soundly, that was so deeply indebted. And just such a wonder it may seem to any that truly feare God, and that knows what a debt sinne is, to see any to sleep securely in their finnes, that have so many, and such heavy debts one day to answer unto God for.

Ex-

Expression XXIII.

*That it is possible for a man to be guilty of many sins, and yet at the present not to be troubled in conscience for any of them.*

*Elementum in suo loco non ponderat. See B. King, ubi supra, pag. 77.*

**I**T is a Rule in *Philosophy*, That no *Element* is heavy, or ponderous, whilst it is in its proper place. As for example, Let a man that is skilfull in swimming dive down to the bottome of the sea, and as long as he is there he feels no waight, though the water of the whole Sea lye upon his back; and the reason of it is this, because the water is in the Sea as in his proper place: but let the same person come out of the Sea, and take a great vessell full of that water, and put it on his head, and the waight of it will make him to sink under it. So it is with sin, it seemeth no burthen to a man as long as it is in the Will, which is the proper seat, and place of it: but bring it once from thence, and convent it before Reason, & Conscience, which will shew it what an infinite Majestie it hath offended, and what an infinite punishment it hath deserved; and then it will make the

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the sinner to cry out, as once *David* did,  
That it is a heavy burthen, too heavy for  
him to bear, *Psal.* 38. 4.

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Expression XXIV.

*That Justification from the guilt of sin  
is perfected at once, and in an instant :  
but Sanctification from the power and  
pollution of sin is by degrees.*

**T**His difference *Saint Bernard* thus Bernard de  
Cana Domi-  
ni. illustrates : When we fall into sin  
(saith he) we are like unto a man

which falls upon an heap of stones, and in  
the mire ; so as that we are not only de-  
filed, but wounded also, and sore bruised.  
Now we may quickly be washed, but to  
heal us there needs a longer time. Where  
by washing away our mire, he meaneth  
our Justification, which (he saith) may  
soon be done : but by healing our wound-  
ed and bruised nature, he understandeth our  
Sanctification, which is long in doing.

Ex-



## X Expression XXV. X

*How Mercy and Truth met together,  
and how Righteousnesse and Peace kis-  
sed each other, in mans redemption.*

Vide Camera-  
cent. in prin-  
cipio, in lib.  
3. sent.

Doctor Field  
of the Church,  
lib. 5. cap. 11.  
Bernard. ser.  
1. in Annunt.  
B. Andrews  
Sermons of  
the Nativity,  
p. 99.

Doctor Bois  
his Expositi-  
on of the pro-  
per Psalms for  
severall Festi-  
vals, part. 1.  
pag. 28.

FOR the illustration of this, the learn-  
ed have invented this pretty expressi-  
on. When God (say they) created  
Adam, he gave him all excellent and  
precious virtues, as Truth to instruct him,  
Justice to direct him, Mercy to preserve  
him, and Peace to delight him with all  
pleasing correspondency: but that when  
he fell away, and forgate all the good  
which God had done for him, these virtues  
left their lower dwelling, and speedily re-  
turned back to him that gave them, make-  
ing report what was fallen out on earth,  
and earnestly moving the Almighty con-  
cerning this his wretched and forlorn crea-  
ture, yet in a very different sort and man-  
ner: For Justice pleaded for the condem-  
nation of sinful man, and called for the  
punishment he had worthily deserved; and  
Truth required the performance of that  
which God had threatned: but Mercy in-  
treated for miserable man, made out of the  
dust

dust of the earth, seduced by Satan, and beguiled with the shews of seeming good; and Peace no lesse carefully sought to pacifie the wrath of the displeased God, and to reconcile the Creature to the Creator. When God had heard the contrary pleas and desires of these most excellent Orators, and saw that there was no other means to give them all satisfaction; it was resolved on in the *high Conncell* of the *bles-sed Trinity*, that one of those *sacred Persons* should become *Man*; that by taking to him the nature of *Man*; he might partake in his miseries, and be subject to his punishments; and by conjoyning his *Di-vine nature*, and perfection with the same, might fill it with all grace, and heavenly excellency. And thus were the desires of these so contrary petitioners all satisfied; for man was punished, as Gods Justice urged; that was performed, which God had threatned, as Truth required; the Of-fender was pitied, as Mercy intreated; and God and Man were reconciled, as Peace desired; and so was fulfilled that of the Psalmist, *Psal. 85. 10. Mercy and Truth have met together, Righteousnesse and Peace have kissed each other.*

Expreffion XXVI.

*Of the likenesse that is betwixt Christs Incarnation, and the Sacrament of the Lords Supper; and how the one explains the true nature of the other.*

See B. Lakes  
Serm. on Esai.  
9. 6. Alpha-  
bet 3. pag. 7.

**T**Heodore<sup>t</sup> in one of his *Dialogues* hath an excellent parallel of these two. For as in *Christ* (saith he) there are two *Natures*, of God, and Man; so in the *Sacrament* are there two *Substances*, the Heavenly, and the Earthly.  
2. As in *Christ* these two natures are truly, and entirely, so are those *Substances* in the *Sacrament*. 3. As after the Union those two natures make but one person, so after the consecration the two *Substances* make but one *Sacrament*. Lastly, As the two natures are united without confusion, or abolition of either in *Christ*: so in the *Sacrament* are the *Substances*, heavenly and earthly, knit so, that each continueth what it was, and worketh answerably on us.

X Expression XXVII. X

*That the one way which Gods Children have of running to God in all their distresses, is more worth than all the plots and policies of worldly men for securing of themselves in such times of trouble.*

**T**His Divines illustrate by the Fable of See M. Mon-  
the Cat and the Fox, betwixt which <sup>signes Serm.</sup>  
the case stood thus: The Cat and the Fox <sup>on Psal. 50.</sup>  
were upon a time in deep discourse, which <sup>15. pag. 8.</sup>  
was the best way to make escape, when  
either of them should be pursued by a ken-  
nel of hounds. Reynard discoursed of this  
way, and that way, for he had devised his  
budget full: but the poor Cat said, she had  
but one only way to escape if she should be  
thus pursued, and (as she thought) it was a  
sure one, and that was, to climb up into a  
tree, or to get up into an house. Well, as they  
stood thus discoursing, they heard the cry of  
a kennel of hounds coming up hot upon the  
sent: the Cat seeing them coming, gets up  
presently into an high tree, & escapeth, wher-  
as the Fox, not being any way able to escape  
them, is caught, and torn in pieces, for all his  
policies. Just so it is betwixt Gods Chil-  
dren, and worldly men; these think by  
D their

πολλὰ διδόν  
αλάπηξ ἀλλ'  
αἰνέει  
μεγα.

their policies, by their riches, by their friends, or by some other humane helps, to free themselves from trouble & distresses: but Gods Children know no way but one to escape them, (at least so as they may not hurt them) and that is, to lift up their eyes, their hands, and their hearts unto God their Father in Heaven, who is a present help in trouble, *Psal. 9. 9.* and whose name is a sure defence indeed, to which the righteous run, and are safe, *Prov. 18. 10.* *2 Chron: 20. 12.* when as worldly men with all their humane abets, and helps, perish under the weight and burthen of them. For all these are but like *summer brooks,* and *water-courses in the wildernesse;* which though they run over in winter, when water needeth not, yet most usually are dry without water, in time of drought and extremity, *Job 6. 15, &c.*

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X Expression XXVIII. X

*That Adversity does Gods Child lesse hurt than Prosperity.*

Ambr. lib. 5. **S**aint Ambrose reports of the Oyster, that  
Hexam. c. 8. whilst she is tossed and turmoiled by the  
Crab

*Crab* her enemy, she so claspeth her shell from this her foe, that then she is in least danger of devouring: but when without fear she layeth open her self to the *Sun* on the shore, then comes the *Crab*, and putting a stone between the lips of her shell, thrusts in safely his claws, and picks out the fish. Even so, whilst *Gods Children* are tossed to and fro in the brinish waters of the sea of this world by crabbed men, and regredient backsliders, with *David, Psal.* 39. 1, 2. they clasp their shell, and shut up the dore of their lips, lest they should offend *God*, and give occasion of offence to man by their tongues: but when they are without fear of these their crabbed foes, they lay themselves open in the Sunshine of prosperity, and by that are many times undone.



Expression XXXIX.

*That the Devill allureth men unto sin by  
pleasing Objects, never suffering them  
to see the danger they are in, by means  
of it, till it be too late.*

Jul. Solinus  
Polyhist. cap.  
27.

See M. Charl  
Richardson's  
Serm. of the  
repentance of  
Peter and Ju  
das, pag. 192.

**F**OR herein he deals with men, as the  
*Panther* doth with the beasts, which  
he desires to make his prey. This beast hath  
a body all painted over with little spots,  
very pleasant to the eye, and delightfome  
of to the smell, by means of which many  
beasts come hastily to gaze upon her: but  
withall, she hath a very ugly, and grim face,  
which maketh them afraid to come near.  
And therefore because she is slow of pace,  
and cannot by running get her prey, she hi-  
deth her face, and sheweth only her paint-  
ed skin, to allure the beasts within her  
reach, and then suddainly leapeth upon  
them, catcheth, and devoureth them. And  
just so doth the *Devill* deal with men, when  
he would tempt them unto sin, he appeareth  
not in his own ugly shape, and likenesse,  
for then every one would be afraid of him;  
but appeareth under some colourable pre-  
tence or other, that he may the more easily  
circumvent



circumvent and deceive them ; and when he hath gotten them to doe as he would have them, then he aggravateth every sin, and never ceaseth till he have overwhelmed the soul and conscience with unspeakable horreur.

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Expression X X X.

*That an unfruitfull Christian is good for nothing.*

**I**T is usuall in Scripture to compare the Church of God to a *Vineyard*, and the Members thereof to *Vines*. Now we know, that *Vines*, if they be not for *fruit*, they must be for *fuell*, there is no other use to be made of them, and to all other purposes they are utterly improper, and unprofitable : *For a man cannot make a pin (saith the Prophet Ezechiel, chap. 15. 3.) to hang any thing thereon, of the branch of the Vine.* And so it is with Christians ; either they are fruitfull in good works, or they are good for nothing in Gods account, except it be for fuell for hell fire. See *Mat. 3. 10.*

See Mr. Edw. Reynolds Ser. on 1 Joh 5. 12. pag. 464.

## Expression XXXI.

*That eventhose will lay hold upon Christ  
and his merits only, at their death, who  
in their life-time seemed to rely on  
something else.*

See M. Weems  
his Christian  
Synagogue,  
lib. 3. chap. 6.  
pag. 296.

**T**Hese deal with *Christ*, as that crea-  
ture which is called the *Amphibi-*  
*on*, doeth with the land. For they  
that have written of that Creature, doe say,  
That when he is well, and in health, he  
liveth sometimes in the water, and some-  
times on the land, as it may be best for his  
advantage: but when he is wounded or  
hurt, then he leaveth the water quite, and  
betaketh himself wholly to the land. So  
many, whilst they be well, and in health,  
can be content to make a shew of relying  
on other things besides *Christ*, as on their  
own, or others merits: but when they once  
begin too feel the stroke of *death*, and are  
*heart-wounded*, then none but *Christ*, none  
but *Christ*. And hereof we have many  
examples amongst the most learned *Pa-*  
*pists*, which howsoever in their life-time  
have professed and maintained the doctrine  
of perfection of works, yet on their death-  
bed,

See E. Mor-  
tons Grand  
Imposture,  
pag. 413.

bed, as soon as the least glimpse of the Majesty of Gods Tribunall is revealed to their consciences, and the books of their consciences begin to be unclasped, and so laid open, that they cannot but read their sins (which in their life-time they held as Veniall) to be written in *Capitall letters*, and to be deadly, have been enforced to take *Sanctuary in the wounds of Christ*. As did of late *Cardinall Bellarmine* in his last *Will and Testament*, whose words are these, *Precor ut me inter electos & sanctos suos*, B. Morton *non estimator meriti, sed venia largitor*, ubi supra. *admittat*. And as did before him *Stephen Fox* Martyro- *Gardiner*, whom when the *Bishop of Chichester* (that then was) would have comforted upon his death-bed, with Gods promises, and free justification in the *bloud of Christ*, he made him this answer: What, my Lord, will you open that gap now? then farewell all together: to me, and such other, you may speak it; but open this window once to the *people*, and then farewell all together: with divers others that might be mentioned; all which (to use their own words) held it *a good supper doctrine*, but not so good to break fast on.

See B. Lakes  
life before  
his Works.

## Expresſion XXXII.

*That our Fore-fathers had not ſo much knowledge as we have now, but were more fruitfull in good works.*

See M. Lany.  
Barkers Epist.  
Dedic. before  
his Sermons  
on Joh. 21. 22.

**T**Hose two Daughters of *Laban*, *Leah* and *Rachel*, *Gen. 29.* are a lively resemblance of the worlds two ages, the old ~~the~~ world, and this we live in. For as *Leah*, elder of those two sisters, was blear-eyed for her sight, but fruitfull in her womb: so was the old world, something dim-sighted in respect of that measure of knowledge that we now have, yet was she fruitfull, she brought forth plenty of good works; for then men were *just*, as *Noah*, *Gen. 6. 9.* and *walked with God*, as *Enoch*, *Gen. 5. 22.* And as *Rachel*, the younger sister, was well-eyed, very beautifull, but barren in her womb: so is this latter age, it is very quick-sighted, exceeding full of knowledge, but for her womb, she is barren of good works, and wants at her knees those blessed twins, of holinesse towards God, and righteoufnesse towards Man, which God in his Word requireth.

## Expression XXXIII.

*That the remembrance of our Baptism should keep us from sin, and from yielding to Satans temptation.*

**F**OR herein we must doe as that *Virgin* See Mr. Jer. Dykes Wor-  
 of whom *Luther* speaks, who being thy Commu-  
 tempted to sin by the *Devill*, called to nicant, pag.  
 mind her *Baptism*, wherein she had vowed 609.  
 and covenanted with God, to forsake the  
*Devill* and all his works; and thereupon  
 thus stoutly made answer to him; *Satan*, I  
 am a *Christian*, and have been baptized,  
 and in my *Baptism* did vow and covenant  
 with God, never to doe any such things as  
 thou now temptest me to, and therefore I  
 cannot, I will not hearken unto thee in  
 these things to which thou doest tempt me,  
 for they are contrary to my vow and pro-  
 mise made unto God in my *Baptism*: And  
 hereupon she was freed from these his  
 temptations, having quenched all his fiery  
 darts with the waters of her *Baptism*.  
 And so might we doe too, if we would  
 but take the like course when we are  
 tempted unto any sinnes: As to say thus  
 unto our selves, *Is this that I am now*  
*about to doe, agreeable to my promise*  
*that*

that I made unto God in my Baptism? Did I promise then, that I would forsake the Devill, and all his works; and shall I now thus wittingly and willingly break my promise, and sin against God? no, no, I may not, I will not doe it.

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Expression XXXIV.

*That Christians should be heavenly minded, and have their affections set on things above, and not on things on the earth.*

**T**Here be three things in man that may teach him this lesson, *the fabrick of his body, the fabrick of his eye, and the fabrick of his heart.*

*Os homini sub-  
lime dedit, co-  
lumque videre  
jussit, &c.  
Ovid. lib. 1.  
Metamorph.*

1. As for the *fabrick of his body*, we know, that whereas God hath made all other creatures to goe with their faces groveling towards the earth, he hath made man to goe upright, and with his face towards Heaven.

2. For the *fabrick of his eye*, that is also different from other Creatures; for whereas other Creatures have but four *muscles*, whereby they can turn their eyes round

round about, man hath a fist, whereby he is able to turn his eyes upwards towards Heaven.

See Mr. Perkins on the Creed, of the Creation of Man. Ex Columb. lib. 5. cap. 9.

And 3. As for the *fabrick of his heart*, we know, that that part of it which hangeth uppermost in the body, is the broadest, and largest, and is open in the midst of it; but that which hangeth downward is very narrow, and close shut: to shew, that our affections to heavenly things should be larger and greater, and apt to receive heavenly impressions; but towards the earth, and earthly things, they should be lesser, and should be close shut towards earthly cogitations.

See Dr. Bois on the Epistle for the first Sunday after the Epiphany.

X Expression XXXV. X

*That a true Christian must shew himself to be a Christian in all things.*

FOR herein we must imitate that good Christian *Eusebius*, who being demanded, what he was, answered, a *Christian*; being asked again what *Countryman* he was, he said, a *Christian*; being asked, thirdly, who was his *Father*, he said, a *Christian*; being asked, fourthly, where

See B. Jewels Ser. on Rom. 6. 19. p. 233.



he dwelt, still he answered, a *Christian*; and so to all other demands that were made to him, he replied no other but this, that he was a *Christian*. As if he should say, *Whatsoever I am, I am a Christian in all*. And so indeed should every true *Christian* be, a *Christian* in his generall, a *Christian* in his particular calling; a *Christian* in publique, a *Christian* in private; a *Christian* in the Church, a *Christian* at home; carrying himself, if he be a *Magistrate*, like a *Christian Magistrate*; if a *Minister*, like a *Christian Minister*; if a *Father*, like a *Christian Father*; if a *Master*, like a *Christian Master*; in a word, whatsoever he is, like a *Christian in all*.

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X Expression XXXVI.

*That the Devill, by little sins, maketh way for greater.*

Vide Holknt  
in jib. Sapi-  
ent. lect. 4. b.

**F**OR the *Devill* herein deals with mens souls, just as theeves doe, that intend to rob an house; when those that be great theeves cannot get in, they put in some little boy at a hole, or window, who may

may open the dores to let in the greater. So the Devill first suggesteth evill thoughts, evill thoughts make way for delight, delight tolleth on consent, consent engendreth action, action custome, custome defence, one still making way for another, and a lesser degree for a greater, till a man become beyond measure sinfull, and attain to the height of sin.

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X Expression XXXVII.

*How hard a matter it is to rule the  
Tongue.*

**T**His is evident by that which we read in the *Ecclesiasticall History*, of one *Pambus* (or *Pambo*. as some call him) who being ignorant himself, desired another to teach him a Psalm; who hearing the first verse of the 39 Psalm read unto him, (which is this, *I said I will take heed to my waies, that I offend not in my tongue*) would not suffer his Teacher to proceed unto the second verse, for (saith he) this first verse is a lesson sufficient, and if I can but learn this, it is enough for once.

Tripartit.  
Hist. l. 8.  
cap. 1.

once. Well, away goes *Pambus* to learn this lesson; and when he came no more near his Master for three (some say for six) months after, and his Master at last meeting with him, and chiding him for that he had not come all this while to take forth a new lesson, he told him, he had not yet learned the lesson he gave him the last time he was with him, though he had endeavoured with all diligence to doe it, it was so hard: Yea forty nine years after being asked by one of his acquaintance, that met with him, whether he had yet learned the lesson which his Master gave him? Truly no (saith he) and yet I have been these nine and forty years about it. So hard a matter is it to rule this unruly member of ours, the *Tongue*.

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X Expression XXXVIII.

*That Grace doth correct and amend Nature.*

See B. *Halls*  
Heaven upon  
Earth, Sect. 7.

**I**T was a very wise speech of our best, and (as we hope) our last *Cardinall*, that ever we shall see in this Land, who when a skilfull *Astrologer* upon the calculation

*culatation of his nativity, had foretold him some specialties concerning his future estate, answered, Such perhaps I was born, but since that time I have been born again, and my second nativity hath crost my first.*

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Expresion XXXIX.

*That in every man which is truly converted, there is a notable change to be seen from what he was before, in respect of grace and goodnesse.*

**S**aint *Ambrose* makes mention of a certain young man, who had lived a great while in Incontinency, and wanton dalliance with a loose woman, how that at last coming to a sight and sense of his sin, and being willing to avoid the occasions thereof, travelled into another Country; and after he had staid there a good while (not doubting but in so long a times absence his *Paramour* had forgotten him, and her former affection towards him) he returned home again to his own Country, and to the place of his former abode; where meeting by chance with his former Love, she

Ambros! de  
pœnitent. lib.  
2. cap. 10.

*Ego sum ego.* she told him, that she was the same woman still that he left her: but he modestly told her, that though she were the same woman, *At ego non sum ego.* he was not (he thanked God) the same man he was before, but had altered, and did now hate his former course of life which he led with her. And so must we be able every one of us to say of our selves, if we will assure our selves of our conversion. See 1 Cor. 6. 11. Ephes. 5. 8. Philem. v. 11.



### Expression XL.

*That Gods Children in their spirituall battell, must not flee, nor turn their backs.*

See Dr. Bois  
on the Epist.  
for the 21<sup>th</sup>  
Sunday after  
Trinity, pag.  
164.

And this is intimated by God himself, by prescribing in his Word what armour a *Christian Souldier* should have in his *spirituall warfare*, against the enemies of his salvation. For we find in Ephes. 6. 11. that there is the *panoplie*, or the whole armour of a *Christian* set down; as an *helmet* for his head, a *breast-plate* for his breast, a *shield* to defend all the fore-parts, *greaves* and *shoes* for his legs and feet, a *sword*

*sword for his hands, a girdle or belt to gird all fast about him: but there is no piece of armour at all set down for the back, or back-parts: to shew, that a Christian, in this his spirituall warfare, must not flee, or cowardly turn his back towards his enemies, but must stand fast, ever resisting them, and fighting courageously against them to the last.*

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Expression XLI.

*What hard hap the word Conscientia, or Conscience, hath ever had in the Church of Christ.*

**I**T is a pretty observation, and a true one, which a Romish Writer of the Church Story long since made of the word *Conscientia*, or *Conscience*, how that it could never yet be found at once in full syllables in the Church of Christ. For in the Apostles times, and times of the Primitive Church, there was *Con*, and *Sci*, a devout and learned Clergy, but then *Entia* was wanting, they had the indowment of the Spirit, but no indowment of  
 E                      possessions.

Fasc. Temp.  
 Anno 1426.  
 Et Pet. Rodolph. Toff.  
 Hist. Seraph.  
 relig. lib. 2.



possessions. Afterwards when there was  
*Con*, and *Entia*, a religious (yea a super-  
stitious) and a very rich Clergy, then *Sci*  
was failing, they were not then the learn-  
edst men: And in my time (saith he) *Con*  
and *Sci* are both gone, and now they be  
all *Entia*, they have all the honours, all  
the Manours, and all the fat of the Land.  
And now (to make up the mess) we may,  
(in these our times) much fear, lest *Con*, and  
*Sci*, and *Entia*, be all going, and so not so  
much as one syllable left of *Conscientia*.  
*Sed Deus avertat omen.*

X Expression XLII.

*That there is not a like measure of the  
knowledge of all Divine Truths requi-  
red in all.*

See Dr. Donns  
Sermons in  
Folio, pag.  
807. b. c.

**F**OR it is with *Christians* now under  
the *Gospell*, as it was with the *Israelites*  
of old in the *Wilderneffe*: For as there,  
though every one had one and the same  
measure of *Manna*, the same *Gomer* go-  
ing thorow all, *Exod.* 16. 16. because  
*Manna* was meat that would melt in  
their mouths, and was of easy digestion:  
yet



yet all had not an equall number of *Quails*, Num. 11, 32. because *Quails* were birds of an higher flight, and meat of a stronger digestion. So it is with us now, *Catechisticall Divinity*, and the knowledge of *Fundamentall Truths* (without which no man can be saved) is our *Manna*, and of this every man is to take in his *Gomer* of explicit knowledge; as that there is one God, the Maker of all things, and one Mediator between God and Man, Jesus Christ, conceived by the Holy Ghost, born of the Virgin Mary, and the rest, as they follow in the Creed, with such other *Divine Truths*, as concern *Christian Belief*, or a *Christians Godly life*. But as for our *Quails*, those birds of an higher flight, that meat of harder digestion, such as is the knowledge how to talk and discourse of these, and other points of *Divinity*, plausibly; to reason and dispute them soundly; to bring proofs of *Scripture* for all that they say, readily; to find out the abstruse notions of them, severally; and to draw conclusions from them pertinently, for the settling of our own, or other mens consciences, upon all emergent doubts that may arise; such an exact knowledge as this is not required in all.

See B. Ushers  
Ser. on Ephes.  
4. 13. p. 25.  
Whitaker de  
Scriptur. q. 2.  
c. 15.

D. Jo. Whites  
Defence of  
his Way to  
the true  
Church, chap.  
23. sect. 8.

X Expression XLIII. X

*That the least measure of the knowledge of Divine Truths, where there is a sincere desire, and a conscionable care to use the means to get more, must not dis-hearten any.*

See Mr. Hierons Sermon called the Spirituall mans task, on  
Thes. 5. 19.

**F**OR it is with this *spirituall light of knowledge*, as it is with the *naturall light*, the which we know is not at the brightest and clearest at the first, but shineth more and more unto the perfect day; *Prov. 4. 18.* Nay at the first breaking and dawning of the day, the light that is, is but a certain step from darknesse, and a degree above it, and so tempered and intermixed with darknesse still, that a man cannot tell whether to call it light or darknes; nay at the first appearing thereof, darknesse is predominant. Just so it is with the *inward man*, a little light appears at the first entring into the estate of Grace, *Psal. 119. 130.* but that enlightning is but weak and duskyish, yea and that in men of place too many times, which are ordained by God to give spirituall light to others; as we may see in \* *Luther*, who understood  
but

\* Vide Raynoldi prælect. in Apocryph. tom. 1. prælect. 4. col. 33.

but little at the first concerning the number and nature of the *Sacraments*, and other things questioned between the Papists and us. And therefore, in the Preface of

his Works *intreats his Reader, to read them with judgement, and much commiseration, remembering that he had been once a Monk.* The like may be said of

*Apollon*, *Act. 18. 26.* yea, and even of *Christ's own Disciples*, who knew not how to pray, *Luk. 11. 1.* and had either an un-

belief, or a *mis-belief* (for some time after their calling) of some *chief Articles of the Christian belief*; as appears *Joh. 14. 9.*

*Luk. 9. 34.* and in divers other places. And therefore that littleness, and dimness

of this spirituall light which we find in our selves, must not discourage us. Nay, if there be any light at all, it must be rejoyced in, so that we be diligent, with conscience, and constancy, to use all good means for the increasing of it.

*Oro pium Letorem, ut ista legat cum iudicio, & multa miseratione, & sciat me aliquando fuisse Monachum.*

## X Expression XLIV.

*That though a man be never so sincerely resolute, and industrious in endeavour to abstain from all sin; yet as long as he carries flesh about him, which is a principle of weaknesse, he will be subject to such weakneses.*

See Dr. Hammonds Treatise of Conscience, p. 12. sect. 40.

**P***Arissensis* illustrates this handsomely, thus: First, by the *similitude of an armed man*, provided with strength and prowess, who wrestling with another on a slippery ground, (though neither weapons, nor strength, nor courage fail him) yet may he very probably fall, the slipperynesse of the footing will betray him to that. Secondly, By an horse-man mounted upon an *unmanaged, or tender mouth'd horse*, who cannot with all his skill, and caution, secure himself from all misadventures; for the horse may upon a check come over with him, or getting the bit into his teeth, may run, and carry him into the *enemies quarters*. And thirdly, By a *City* that is provided for a *seige*, with works, and men, and victuals, and ammunition, and yet by a *treacherous party* within, may be betrayed

trayed into the enemies hands. So there being a principle of weaknesse within us, like that slippery pavement, that tender mouth'd horse, that insidious party, it will still make us liable to such miscarriages and failings, and sometimes fallings too, notwithstanding all our courage and diligence, all our resolution, and endeavour to the contrary.

X Expression XLV.

*That God approves of no man, before he have proved him.*

**I**T is wittily observed by Saint *Ambros.* l. 7. *de Institut. Virg.* *brose*, that God, as soon as he had created the heaven, the earth, the night, the day, the fowls of the air, the fishes of the sea, the beasts of the land, and the rest of the Creatures, he presently gave them his approbation, saying, *that they were good*, as may be seen, *Gen. I.* but when he had made man, we read of no such commendation given of him: And what think we (saith he) may be the reason thereof? Surely it can be but this, to our apprehension, because God saw that every other

Creature would presently, as soon as it was made, reduce its operative power into act, and perform those actions which *Nature* (its benign Parent) had conferred on them; as the fire would heat, the water would moisten, the Sun would give light, the earth would fructifie, and so of the rest: but, as for man, he foresaw that he would be doing of any thing rather than that he should doe, and therefore first would *prove him* before he would *approve of him*, and first see whether he would doe any thing worthy commendation, before he would commend him.

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Expression XLVI.

*That those whom God intends most highly to preferre, and to make examples to others for their piety and godlinesse, he most crosseth, tempteth, and afflicteth.*

B. of Lincolns  
Serm. on Job  
42.12. p. 32.

**W**Hen God (saith one) is disposed to hang up a *Picture* in his Church, to be well observed of all that shall come after, he doth it not by *limning*, and *painting*,



ing, but by the art of *embroydering*. For the *Painter*, we know, deals but in *colours*, ordinary colours, which according to the strength of his imagination, he tempers, and layes out to the view of the eye: but the *Embroyderer* deals in more costly matter, takes his *cloth of gold and silver*, which he mangles into a thousand pieces, bits, and fragments, to frame and set out his *curious imagery*. So *Almighty God*, being to adorn his *Church*, not with blocks and stones, but with some rare *Pictures* of *Christian virtues*, works not these in ordinary colours, but in gold and silver, men of chiefeft note for piety and godlinesse, whom he first mangles, and cuts into bits and pieces, with crosses, calamities, and deep temptations, and then makes them up again into most heavenly and Angelicall forms and pictures, to be lookt upon by us in the Church Militant, and to look upon him for ever in the Church Triumphant. Thus *Abraham* was made a *Picture* and an example of obedience, *Moses* of meeknesse, *David* of uprightness, *Job* of patience, and the like. And therefore, if *God* deal thus with any of us, let us not be dis-heartned, but rather think that *God* intends



intends us for some eminent piece, and let us thank God for it.



Expression XLVII.

*That we believe not the Holy Scriptures to be the Word of God, so much for the authority of the Church, as for the testimony that they give of themselves.*

Whitaker de  
Scriptur. q. 3.  
cap. 8.

FOR it is here just as it was with the Samaritanes, mentioned *Joh. 4. 39.* 'Tis true, that the *Woman of Samaria* by her Testimony of *Christ*, had moved a great many of the *Samaritanes* to come forth, to see and to hear him: but when they were once come to him, and had heard him themselves, they said unto the woman, *Now we believe not, because of thy saying, but because we our selves have heard him, and doe know that this is indeed that Christ, the Saviour of the world, v. 42.* So the authority of the *Church* may first move us to acknowledge the *Scriptures* to be the *Word of God*; but afterwards, when we have read them, and doe in any measure understand them, then we do no longer believe them to be so because the *Church* hath

hath said it, but because we our selves doe find in them *the Spirit of God* speaking and witnessing the same unto us.

Expression XLVIII.

*What little hope there is of reclaiming one that is given to drunkennesse.*

**A** Gentleman hearing that his Son at the University was given to dicing, answered, *That want of money would occasion him happily to leave that fault.* Afterwards understanding that he was given to whoring, said, *That either marriage, or old age, would one day cure that folly.* But when he was informed of his wine-bibbing, and of his usuall drunkennesse by means of that, *Out upon the villain* (said the Father) *I will surely now dis-inherit him, for this fault will increase with his years.* A Gamester will continue so long as his purse doth last, an Adulterer so long as his loins doe last, but a Drunkard will continue so long as his lungs and life doe last.

Dr. Bois on the Epist. for the 20th Sunday after Trinity.

Ex-

Expression XLIX.

That we must so think of Gods Mercy,  
that we forget not his Justice; and of  
his Justice, so as that we forget not his  
Mercy.

Anson. Epi-  
gram 10.

For a man may say of these, as the  
Epigrammist spoke of his two poy-  
sons:

*Dividat hac si quis, faciunt discreta  
venenum;*

*Antidotum sumet, qui sociata bibet.*

Either of them single (though not through  
any malignant quality in themselves, but  
by reason of our corrupt temperature) be-  
cometh rank and deadly poyson to us. For  
take Mercy without Justice, and as a cold  
poyson it benummeth us, and maketh us  
stupid with carelesse security; and take  
Justice without Mercy, and as an hot poy-  
son it scaldeth us, and scorcheth us in the  
flames of restless despair: but take them  
both together, and mix them well, as hot  
and cold poyson fitly tempered by the  
skill of the Apothecary, and they become  
medicinable.

## X Expression L.

That Christians, living not like Christians,  
doe cause the Name of God, and their  
Christian profession to be evill spoken  
of.

And hereof we have a lively example Benzo in his  
recorded by him that wrote the *Indi- Indian Story,*  
*an History,* and therein of the cruelties  
which the *Spaniards* used towards the  
poor *Indians*, which made them thus to  
blaspheme God, and the *Christian Reli-*  
*gion.* These men (say they) have named  
themselves, for credit and authorities sake,  
the Sons of God; but when we see their  
cruelties, and other vile behaviour, we  
cannot chuse but say of their God, and  
them: What kind of God (with a mis-  
chiefe) is this, that hath begotten such  
impure and wicked Sonnes? Surely, if  
the Father be like the Childr n, there  
can be no goodnesse in him. And after-  
wards seeing their unmeasurable co-  
vetousnesse, and eager thirst after gold,  
they would take a wedge of gold, and

See Dr. Job.  
Whites Way  
to the true  
Church, sect.  
49. numb. 5.  
&c. where  
they be set  
down at  
large.

Qualis (ma-  
lum) Deus iste  
est, qui tam  
impurus ex se  
filios, & sce-  
leratos genuit?  
Si pater filio-  
rum similis,  
minime pro-

fecto bonum esse oportet.

holding

*En Deum Chri-  
stianorum!*

holding it aloft, would use these words a-  
mongst themselves, *Lo this is the God of  
the Christians!*

*Christiane!  
Quid sunt  
Christiani,  
&c?*

And the King of *Nicaragua* meeting  
on a time with *Benzo* himself, the Pen-  
ner of the Story, said thus unto him, *O  
Christian! What are Christians?* And  
thus he answered himself by defining of  
them:

*Omnes mali  
sunt.*

*They desire spice, honey, silk, a Spanish  
cape, an Indian woman to lye with; gold  
and silver they seek for: Christians will  
not work; they are scoffers, dicers, blas-  
phemers, fighters, and to conclude, they  
are all naught.*

Thus was the name of God, and the  
Profession, and the Professours of *Chri-  
stianity*, by their lewd behaviour derided,  
defamed, and reproached by Infidels and  
Pagans.

Expressiion L I.

*That it is a dangerous and damnable thing to seek to Witches for help, in time of need.*

**T**Here are in the world two contrary Powers, and two contrary Kingdomes, the one of God, the other of the Devill; and these two are so opposite either to other, that he cannot be a subject of the one, that belongeth to the other; and he falleth from, and rebelleth against the one, that flieth, or seeketh to, or hath ought to doe with the other.

See Mr. Gata-  
kers Treatise  
of the nature  
and use of  
lots, pag.  
318.

As therefore when a *Prince* shall have proclaimed open war against some *forreign foe*; or rather, when he shall have proclaimed some one of his *Subjects*, a *Rebell*, and a *Traitor*, yea such a one as he will never vouchsafe to pardon, or to receive to grace and mercy again, and shall thereupon have prohibited and forbidden any of his other *Subjects* to resort unto him, or to have any commerce with him, or with any of those that follow him, and fight under his colours, yea, and shall have taken a *corporall oath* of each of them to that purpose.



*the first Century.*  
pose. Now if any of his *Subjects*, notwithstanding this *charge* publicly given, and *oath* solemnly taken to the contrary, shall resort to such a one, or have intercourse with him, either directly or indirectly, by himself in person, or by any that shall deal between him and them; shall he not *undoubtedly be held guilty for so doing, of perjury and disloyalty, yea of high treason against his Sovereign*, and accordingly suffer, and that deservedly, as a perjured person, a rebell, and a traitour to his Prince?

In like manner then here, *our Sovereign Lord and Maker* having proclaimed open war (as I may so say) against the *Deuill*, yea eternall hostility, without hope of reconciliation; and having pronounced him a rebell, and a rebell irrecoverable, such a one as he will never receive again on any terms whatsoever; and therefore hath straitly charged and bound all his *Subjects* and *Servants* by a *solemn oath*, under pain and perill of his perpetuall displeasure, never to have any dealing, either directly or indirectly, either with him, or with those that associate themselves unto him, either by seeking to him immediately, or by using such courses as he hath been the author and  
adviser



adviser of, and doe require his helping hand. If any of *Gods people* now shall be found faulty in any of the premises, must not such a one be held guilty of perjury, and disloyalty, and high treason against *Gods Majestie*, and look to suffer accordingly, as a breaker of his oath, as a violater of his vow, as a forsaker of God, and Christian Religion, and a follower of Satan, and his accursed faction? See *Levit. 20. 6. 2 King. 1, 2, &c. 1 Chron. 10. 13, 14.*

X Expression LII. X

*That none of any degree, calling, condition, or Country, are excluded from partaking of Christ, and his merits.*

AND this Divines have explained by See B. Andrews Sermons.

1. This was intimated in the place of of the Nativity, pag. 36.  
*Christs birth*, which was an Inn, *Luk. 2. 7.* (a) Hence called in Greek, *παραδοξίον*  
 and that we know is for all (a) passengers, *Luk. 10. 34.*  
 of what Country soever; and wherein every See Dr. Playfars Ser. on  
 one hath right. Yea, and the most common *2 Cori 3. 18.*  
 part of the Inn, the Stable: for though travellers  
 vellers fort themselves, and every one hath his  
 F pag. 258.

his chamber to himself; yet in the Stable all have interest, that is common to all.

2. In the *Title* written on his *Crosse*, which was in *Hebrew, Greek, and Latin*, *Luk. 23. 38.* the three languages that were best known, and most used all the world over; one of which *Pilate* supposed every one that was there present (and there were then there at *Jerusalem* some of every Nation under Heaven, *Acts 2. 5.*) could read, and so might publish his death in all places of the world, for their souls good.

3. In the *Titles* that are given him in the Scripture: As 1. That he is called *the Rose of the field*, *Cantic. 2. 1.* Now we know, that the *Rose* of the garden is only gathered by the Master, or owner of the garden, or by those that he doth permit, or appoint: but it is lawfull for any to gather the *Rose* of the field. 2. That he is a *Fountain*, *Zech. 13. 1.* and a *Fountain* (we know) is open for any man to drink. 3. That he is the *Son of man*, for so he delighteth usually in the Gospel to call himself: he doth not say, that he is the *Son of Abraham, the Son of David*, or the like, but *the Son of man*; as if he did not belong to this, or that family, but were common to all.

4. He

Vide Raynol  
di prælect.  
239. in Apo-  
crypha.  
Whitaker. de  
Scriptur. q. 2.  
c. 17. in fine.

Flos campi in  
edit. Latin.  
vulgar.  
Vide Francif.  
Labara, in  
mag. apparat.  
Concionar.  
t. m. f. p. 336.

See B. Lakes  
Serm. alpha-  
bet 3. pag. 71.

## The first Century:

4. He had this intimated in his very name *Jesus Christ*; for he had the *Hebrew* name *Jesus*, to signifie that he was the *Saviour* of the *Jewes*: and he had the *Greek* name *Christ*, to signifie the interest that the *Gentiles* had in him. So most Divines have observed.

5. Some gather it also from *Christ's Genealogie*, mentioned *Mathew, chap. I.* and by *Luke, chap. 3.* For therein we find mention made of *Jewes and Gentiles*; of *great men, and meaner persons*; of *men, and also of women*; and of *both sorts, as well of those that were good, as of those that were bad*; and all to shew, that as he came of these, so for these too. See Dr. Dons Serm. in sol. pag. 243. c. B. Kings first lect on Jonah, pag. 18. Mr. VVeems his exposition of the Morall Law, lib. 2. exer. 8.

6. Others have observed it from the name of *Adam* (*Christ* being called the *second Adam*, *I Cor. 15. 45.*) the letters of which name being taken severally, signifie all the quarters of the earth. For therein is *A. Avatola, the East*; *D. Δυεις, the West*; *A. again, Ἀνατολη, the North*; and *M. Μεσημβρια, the South*: to shew, that *Christ's salvation* extendeth to all quarters of the World. Ut qui propter peccatores venerat, de peccatoribus natus, peccatum deleret, Hier. ibid. Vide Cyprian. trip. de Sin. & Sim. in initio. Aug. tract. 9. in Joh. Vide Corn. a Lap. in Gen. 1. 28. See D. VVillet on Lev. 1. 5.

7. Others think it to be intimated by the *Priests sprinkling of the blood of the Sacrifices* round about the *Altar*, *Levit. 1. 5.* For this (saith *Osander*) did signifie that 9. 11.

that the virtue of *Christs blood*, by the preaching of the *Gospell*, was to be sprinkled over all the coasts of the world.

Lately, Others find it intimated in the very division of *Christs garments* into four parts, *Joh. 19. 23.* as if this also were to shew, that from whatsoever quarter we come of all the four parts of the world, if we be naked, *Christ* hath garments of salvation to cloath us.

But let all these conceits of men be as they will, this we are sure is Gods truth, that there is *neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but all are one in Christ Jesus, Gal. 3. 28.* See *1 Cor. 12. 13.*

Expression LIII.

*That though Christ be the Saviour of all sorts of men, yet not of all of all sorts.*

(a) *Omnes redimuntur per Christum, soli electi in Christo.* And therefore when it is said, that Christ is the *Saviour* of all, 'tis not meant of all in generall, but of all that are *capable of salvation*. Hence this word (a) [*all*] in other places of *Scripture*, is interpreted only of his people, *Mat. 1. 21. of his body, Eph. 5. 23.* and the like.

Vide Davemant. in *1 Col. 14. pag. 89.* Aug. de *Corr. & Gratia, c. 14.* See Dr. *Saundersons* Sermon on *1 Cor. 12. 7. p. 113.* Dr. *Bensfields* Sermon on *Luk. 9. 23. pag. 4, &c.*

And

*The first Century.*

And this Divines doe thus illustrate: When we say, all doe goe to *School* to such a *School*, all doe go into such a *dore*, all doe travell such a *way*, &c. we doe not mean hereby, that all persons whatsoever doe go to such a *School*, or go into such a *dore*, or travell such a *way*; but all that doe go to *School* in such a place, all that doe go into such a house, all that doe travell to such a place, doe go to *School* there, doe enter in by such a *dore*, and doe travell such a *way*.

Expression L I V.

*That Faith only justifieth, but not Faith alone.*

**A**Nd this may be thus illustrated: It is the (e) *eye* only that seeth, and no other member besides, and yet the *eye* alone without the *head*, or separated from the *head*, seeth not at all: So *faith* (f) only justifieth us in the sight of *God*; but that *faith* which doth thus justify us, is not alone.

*Luther* on *Gal.* 2. 16. addeth another illustration of it, thus: *Christ Iesus* (saith he) is our husband, and we are his spouse: now the *Bridegroom* must be alone with the

(e) See Mr. Perkins Reformed Catholique, tit. Iustific.

(f) *Fides sola est qua iustificat, fides tamen qua iustificat non est*

*sola*, Calvin. in Act. Syn. Trid. Sex. Sess. Ant. tract. Theo. p. 336. col 2.

*Bride* in his *secret chamber*, where, with the hand of faith, she embraceth him; whereas all the servants, and the rest of the family, are for that time put out: but afterward, when the chamber-door is opened, and he cometh forth into the waiting room with his *Bride*, where the servants and handmaids attend, then every one in his place is ready to wait on them, and to doe their duty; Hope doth her duty, Love hers, and so of the rest.

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Expression LV.

*How he that breaketh one Commandement breaketh all, or is guilty of the breach of all.*

FOR it is here, as it is with a *meteyard*, the whole consists (we know) of divers parts; as the *half-yard*, the *quarter*, the *half-quarter*, the *inches*, and all these together make up the *yard*; in-somuch, that if you break or cut off but one inch, or but the least part from it, it is no longer a *yard*; but in breaking off of that one part, you have broken the *whole yard*; for the *yard* is not a *yard*, except that,



that, and every other part be in it. And just so it is with *Gods Commandements*; there be ten of them, as so many severall pieces and parts, to make up the whole *Law*: So that if but one *Commandement* be broken, the whole *Law* is broken: And the reason hereof, given by *Divines*, is this, because the *Law* is wholly copulative, as appears *Deut. 5. 17, 18, 19, 20, 21.* where the particle [*And*] stands amongst the *Commandements*, as did the *taches* and *loops* amongst the *curtains* of the *Tabernacle*. For as there the *taches* put into the *loops*, did couple the *curtains* of the *Tabernacle*, and did joyn them so all together, that they might all be but one, *Exod. 26. 10, 11.* So this copulative particle doth couple all the *Commandements* together, to make them all one *Law*: So as that he which did uncouple but one *curtain* onely of the *Tabernacle*, did uncouple the whole *Tent*, so he that breaketh but one *Commandement*, breaketh the whole *Law*.

Onely to make this a little plainer, it must be remembred, that there is a twofold breaking of the *Commandements*, habituell and actuell: *Habituell*, in the preparation, purpose, desire, and disposition of the heart: *Actuell*, in the outward deed.

See Mr. Jer. Dykes Worthy Communicant, p. 19.

See Mr. Dm. Dyke of the deceitfulness of the heart, cap. 8. p. 114.



Now howsoever he that breaks one, breaks not all *actnally*, yet breaking that one *habitually*, he breaks them all *habitually*, his heart stands alike affected to break any of the rest, and whensoever occasion shall serve, he will break them too.

Expression L V I.

*That Christ, though he were both God and Man, yet he suffered not in his Divine, but in his Humane Nature.*

Vide Beza  
Theol. Epi-  
stolæ, Epist.  
60.

**A**ND this may be thus illustrated: First, *A man* (we know) consisteth both of *soul* and *body*, and yet when he is *dead*, or *buried*, though we say such a *man* is *dead*, or such a *man* is *buried*, yet we doe not understand it of his *soul*, for that can neither be *dead*, nor *buried*, but of his *body* only.

2. Thus: A Carpenter cuts down a *tree*, or cuts a *piece of wood*, on which the *Sun* shineth; the which is not cut, or hurt with the stroke of the *axe*, though that tree, or that piece of wood on which it shineth, be chopt and gasht with many a cut.

3. Thus: *Aaron* was appointed by God, *Levitic. 16.* to take *two goats*, whereof  
one

one was to be *killed*, and the other was to be let go, and to be led into the wilderness for a *scape-goat*. The former of which (say Divines) prefigured the *Humane Nature of Christ*, which was crucified, and killed; and the latter his *Divine*, which though it gave vertue, value, and efficacy of merit to his *Humane Nature*, and to the sufferings thereof, yet suffered not with it, but like the *scape-goat*, escaped them, and was free from them.

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Expreffion LVII.

*That there is not more sin now (since the preaching of the Gospell is become so common) than there was before, in the time of Popish ignorance, and darkness.*

**I**T hath been an old, and is still is a common complaint amongst ignorant people, that the world was never so bad as it hath been since we have had so much *preaching*; but it is a false charge, and imputation, as may be thus illustrated. If a man come into a room in the night-time, where there is no light, all things may be out of their places, and order, and the

See M. Hieron's Preachers plea, pag. 495.

the room all dirty and dusty, and yet he not see it, nor take any notice of it: but let the same man take a *candle* in his hand, or come in thither at *noon-day*, and he will quickly see and discover all that is thus amiss therein; and yet we cannot say, that his bringing in the *candle*, or the *day-light*, did make it so, but only *discovered* that it was so. And just so is it here. For in the time of *Popery* and *ignorance*, when the *Scriptures* were either wholly detained from men, or lock'd up in an unknown tongue, there were as many sins then, if not more, than are now: but for want of the light of knowledge, they were not known to be such, or not such hainous sins (many of them, and those hainous ones too, going under the name of *Venials*) as now by the clear light of the *Gospel* they doe appear to be.

See Mr. Francis  
Whites  
Defence of  
D. Jo. Whites  
Way to the  
true Church,  
pag. 29. where  
there are many  
such hainous  
sins set  
down out of  
their own  
Authors.

Or it is here, as it is with an *house*, into which the *Sun* doth not shine; for there is as much dust flying up and down in the air then, as there is when the *Sun* shineth into the room, but it is not discerned so well as it is then: for when the *Sun* doth shine in at a window, or dore, where the *Sun-beams* doe come, you shall see *moats in the Sun*, and much small dust, which before you saw

saw not, nor took no notice of. So in the time of blindness and ignorance there were many sins in men, of which there was no notice taken; but now since the *Sun of righteousness is risen*, and doth begin to shine into mens hearts with the lightsome beams of his *Word* and *Spirit*, there is not the least *peccadilio*, but themselves or others will quickly discern it. And this is the true reason why many think there is more sin now, than there was in former times.

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Expression LVIII.

*That all quiet Consciences are not good Consciences.*

**T**O make this appear, Saint Bernard Bern. lib. de distinguisheth *Consciences* thus: Conscientia, *There* lect. 2. *be.* (saith he) *four kinds of Consciences.* 1. *There is a Conscience that is good, but not quiet.* 2. *There is a Conscience that is quiet, but not good.* 3. *There is a Conscience that is both good, and quiet.* And 4. *There is a Conscience that is neither good, nor quiet:* The two good belong properly to the godly, and the two bad to the wicked, whose *Conscience* is either too too quiet,

et, or too too unquiet, but in neither any true peace. Others, the better to expresse this, make three sorts of *quiet bad Consciences*: The 1. *A blind and ignorant Conscience*. The 2. *A secure Conscience*. And M. Sa. Wards the 3. *a feared Conscience*.

Ser. on Heb. 13. 18. called *Balm from Gilead* to recover *Conscience*, pag. 25.

1. *Blind and ignorant Consciences* are such as speak peace, or rather hold their peace, because they have not skil enough to accuse, and find fault: and such most commonly are the *consciences* of the ignorant, and *vulgar* sort, whose consciences want mouths to speak, because they want eyes to see their sins, and their misery by reason of them: but there will come a time (and no man knows how soon it will come) when these *consciences* shall have their eyes opened, and then also shall their mouths be opened, and these quiet consciences shall both bark, and bite too.

2. *Secure Consciences* are such, as want not so much an eye to discover sin, as a good tongue to tell of it, and to find fault with it. So that it many times sees his Master to doe evill, and knows it to be evill, but either cares not to speak unto him of it; or if it doe, it is quickly snibd, and silenced again, by being made to believe, that either it is a small, and *veniall* sin; or if of a *greater magnitude*, that they will cry God

any mercy for the present, and find some time to repent of it hereafter. But this is no true peace neither; it may be a *truce* for a time, wherein there may be a cessation of war for a season, but yet so, as that it is all that while making provision of arms and ammunition, and is raising of more forces against the time that the truce shall be ended, that then it may set upon them with more violence, fury and fierceness, than ever before.

The 3<sup>d</sup> and last is the *seared Conscience*, of which mention is made, *1 Tim. 4. 2.* where the *Apostle* useth a *metaphor* borrowed from *Chirurgery*. Now *Chirurgions* (we know) when they cut off a limb from any part of the body, they use to sear with an hot iron that part from which it is cut; and that part upon the searing, will gather such a crusty brawniness, that prick it, or cut it, it feels nothing, being altogether insensible. And thus it is with many mens consciences, let them commit what sins they will, yea sins never so hainous, and yet they are never troubled at them, they feel no stirrings, nor stings of conscience for them: but there will come a time, when God will take off this *seared crustiness*, and so pare them to the quick, that they shall feel to their everlasting horror in hell (if not before) what now they were not sensible of.

Ex-



## Expression LIX.

*How far the Graces of Gods Spirit, in the heart of his Child, may decay.*

See D. Sclater  
on 1 Thes. 5.  
19. pag. 526,  
527.

And this may be illustrated thus: there be in saving Graces three things considerable, *the habits, the acts and operations, and the degrees and measures of them*: All which, how far they may decay, this short Scholasticall Distinction shews; *Habitus non amittitur, Actus intermittitur, Gradus remittitur*. The plenary *habits* of saving Graces cannot be lost; the *Acts and Operations* of them may admit, though not an utter losse, yet intermission; as in sleep, we lose not the faculty, but the use of sense; and as a man in his drink, or over-carried with violent passion, loseth not the faculty, but the use of Reason. Lastly, The *degrees and measures* of saving Graces formerly attained to, may be much abated; as appears in the *Angel of the Church of Ephesus*, Rev. 2. 4. who is there said to have lost *his first love*. Which is not so to be understood, (a) as if he had lost the *habit*, or wholly the *exercise of that Grace*, but only

(a) Non amittit  
charitatem, sed  
de charitatis  
fervore non-  
nihil remittit.  
Viegas in loc.



only the *vigour* and *heat* thereof that once appeared in him. Much like that *Arch-Bishop* of whom we read, who was a most *hot* and *servent* *Monk*, an *hot* *Abbot*, a *luke-warm* *Bishop*, and a *remisse* *Arch-Bishop*. For so *Pope Urbane* saluted him:

*Urbanus servus servorum Dei*, Vide Jacob. *Monacho ferventissimo*, *Abbati* Uffer. de Eccl. *calido*, *Episcopo tepido*, *Archi-* Clarist. succell. *episcopo remisso*. Girald. Cam- pag. 191. *brenf. Itinerar. Cambr. lib. 2. cap. 14.*

### Expression L X.

*That God is not the Author of Sin:*

**T**HERE are in every sin that is committed See B. Kings  
two things considerable; the *Act*, or lect. 18. on  
*Action* done, and the *obliquity*, defect, and Jonah, pag.  
*sinfulness* of the *Action*. The *Action* it 238.  
self (as an *Action*) is from *God*; for in him  
we live, move, and have our being, *Acts* (a) *Hominem*  
17. 28. but the *obliquity*, the defect, the *fecit Deus*,  
*sinfulness* of the *action*, that is from mans *peccatorem bo-*  
*naturall* corruption, or the (a) *Devils in-* mo. Aug. *The*  
*father* that begets sin, *Ioh. 13. 2.* But our own hearts are the mother  
that conceiveth it, brings it forth, and nurseth it, *Iam. 1. 14.*  
*stigation,*

*stigation*, or both. For it is here, as it is in a *lame leg*, wherein are two qualities, *ability* to go, but *unability* to go upright. The going and stirring it hath is from the *vertue* that moveth it (as when a rider driveth or spurreth forward his lame horse) but the lameness and debility belongeth to another cause, as the distortion, or crookedness, or some other impotency in the leg it self. The like is, in the striking of a jarring and untuned harp, or other musically instrument, the fingering and making it to sound, is from the *Musician*, and him that playeth on it; but the jarring and discord that it maketh in the sound, is from the Instrument it self, or from the untuneableness of the strings. The Earth also (we know) giveth fatness, and juice to all kind of plants, and some of those plants yield pestilent and noysome fruits: But where is the fault? in the nourishment of the ground, or in the nature of the plants, which by their native corruption decoct the goodness of the ground into venome and poyson? The goodness and moisture is from the earth, but the venome from the plants; the sounding from the hand, the jarring from the Instrument; the motion from the rider, the lameness from the leg: So the action

*Action or motion* from God, the *evil* in the *Action* from the *impure fountain* of thine own heart:

We may sum up all with that known *School distinction*, *Deus deficit gratiam detrahendo*, *Diabolus afficit malitiam apponendo*, *Homo seipsum inficit duritiem contrahendo*; God withdraweth his grace, the *Devill* suggesteth the temptation, and *Man* taketh the occasion. So that though God be *Actor in malo*, yet can he by no means be *Author mali*.

See Dr. Bois on Epist. for 1. Sunday in Lent, pag. 28.

Ang. lib. qu. 83. qu. 3. & 21. & alibi.

### Expression LXI.

*That our best Actions are tainted with sin.*

**T**HE *Papists* charge us, that we say, that the *best actions* of the *Godly*, done in the state of *grace*, are *sin*. We say no such thing, but that *sin* onely cleaves to them, and in part blemisheth them. As *water* running through a *mirie chanell* is muddied, and *wine* put into a *fusty vessell* is changed thereby. Neither is it any let hereunto, that these our works are wrought in us by the *Spirit of God*, from whom there

See Abbot against Bishop, part. 2. sect. 44. p. 574. Dr. Jo. Whites Way to the true Church, sect. 40. num. 23, & 24.

G

cometh

cometh no defect, nor imperfection. For it is herein as with a *Scrivener*, teaching a *Child* to write; for though he hold the *Childs* hand in every letter, and dash that he maketh, yet the writing will bear witnesse of the *Childs* imperfection, and not be as when the *Scrivener* writeth it alone by himself. So *God* by his *Spirit* writing his Law in our hearts, yet hath not given us so great perfection, but that the best works he teacheth us bear witnesse of our naturall infirmity so far, that we may confesse and say with Saint *Augustine*, That all our righteousness standeth rather in the remission of our sins, than in any perfection of justice.

Aug. de Civ.  
Dei, lib. 19.  
cap. 27.

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### Expression LXII.

*That a regenerate Christian must not be dis-heartned, though for the present the unregenerate part doe prevail over the regenerate, and the flesh over the Spirit.*

See Mr. John  
Downhams  
Christian warfare,  
part. 4.  
l. 2. c. 4. sect. 6.

**F**OR the *Spirit*, and the regenerate part, is like a *child*, which though it be little and weak in respect of his stature and strength, yet is full growing, and waxing stronger

stronger and stronger, till he cometh to be a man of ripe and perfect age. Whereas the *flesh*, and the *unregenerate part*, is like an *old man*, worn out with age, and decrepit. Now though the *old man* be for the present of greater stature, and much stronger than the *child*, yet here is the *childs* comfort, he knoweth that he increaseth daily, and waxeth stronger and stronger: but the *old man* decreaseth and decayeth, waxing every day more feeble than other, till at length all his strength be by death wholly abolished: so as now the *child*, that was before but little and weak, being come to mans estate, may triumph over him, and trample on his grave. Just so it is with the *flesh* and the *spirit*, the *unregenerate* and the *regenerate* part of a *Christian*, that, like the *old man*, may for the present be more vigorous and strong than the *infant-like regenerate* part that is in a *Christian*, and with his strength may be able to wrong it, and wound it, and give it many a foyle, and fall: but here is his comfort, he knoweth that the *old man*, like the house of *Saul*, waxeth weaker and weaker; and the *new man* that is in him, like the house of *David*, waxeth stronger and stronger, and shall continue so, till it have gotten a full and finall victory over it.

## Expression LXIII.

*That one sin continued in without repentance, may damn a man in the end, as well as many.*

August. in S.  
Joh. tract.  
12. c. 9.

**F**OR it is herein as in a *Ship* at Sea, wherein if there be but one *leak* unespied, through which the water may come in, and that being not stopped, or the water pumped out in season, even that will in time so fill the *Ship* with water, that it will cause it to sink, though not so suddenly, or speedily, as where there be many and great inlets and holes made into the sides of it. So 'tis with the *soul of man* living here on the *Sea* of this *world*. He that hath many and great sins may sink sooner into the bottomlesse pit of *Hell*, than he that hath but few, or lesser. But yet he that hath but these, or any one of these, if he continue in them, or suffer them to continue in him, and doth neither ply the *Pump* of *Repentance* to cast them forth of his soul, nor doth use the means to stop those inlets that may let in more, shall sink thither too in the end as well as the other.

Ex-



## Expression LXIV.

*That there will come a time, when the words of Gods Ministers (which we now forget, or regard not) will be remembered.*

I have read of words uttered in a great See Dr. Job. frost, which so freezed in the venting, Whites Defence of his and as they were spoken, that they were Way to the never heard till a thaw came, a long time true Church, after. So fareth it with many Sermons, chap. 55. sect. and other heavenly instructions of Gods 3. Ministers, they are so little regard, and so little use is made of them by many that hear them, for the present, that they seem to freeze in the cold hearts and ears of their hearers: but many times upon their death-beds, and sometimes too before (when the hand of God is in any grievous manner upon them, or theirs) there cometh such a thaw in their Consciences by means of the fire of Gods wrath, that those Sermons, and those other holy instructions (so much slighted heretofore) are now remembered, and made use of, for their terrour and discomfort.



## Expression LXV.

*That when Gods Holy Spirit, by his quickning and sanctifying Grace, enters into the heart of man, it brings life and holinesse not to one onely part, but to all at once.*

See Mr. Pembrles Vindiciae Gratiz, or Plea for Grace, pag. 7.

**F**OR Grace comes into the *soul* of man, like *light* into the *air*, which before dark, is in all parts at once illuminated; or as *heat* into *cold water*, that spreads it self through the whole substance; or as the *soul* into the *body* of *Lazarus*, or the *Shunamites child*, not by degrees, but all at once infused, and giving life to every part. So is our *new man* born at once, though he grow by degrees; that is, the *soul* in our conversion is at once re-invested with the *Image of God* in all its faculties; so that though the actions of *Grace* doe not presently appear in each one, yet the habit, the seed, the root of all divine *virtues* is firmly re-implanted in them, and by the strength of this *Grace* given, they are constantly disposed to all sanctified operations.

Ex-

That the actual operations of Grace appear not perfectly nor equally in every part of a regenerated Christian.

FOR the case is not altogether alike in our new, as in our naturall birth; here all parts are nourished alike, and grow proportionably unto full perfection, if the body be healthy, and of good temper. But in the birth of the new Creature it is otherwise; he is *crazy and sickly* from the very womb, and first conception, infirmity and corruption hangs upon every joint and limb of him; so that although there be life in every part, yet every part thrives not equally, nor is alike active in its operations. It's with him as with *infants*, that are (as *eg-Bantes, Syderati*) or (as we say) *planet-strucken*, taken with some ill air, in whom some parts grow *wearish and withered*, whilst others grow *strong and lusty*; all grow and have life, but those more slowly and weakly, which diversity makes the body somewhat deformed, though not *monstrous*. So in Grace, every faculty is quickened with spirituall life and strength, and

See Mr. Pembie, ubi supra, pag. 9.

yet one may have a more free exercise of this *gracious power* than another, which may be hindered and kept under through some stopping of the *Spirit*, some *ill humour* unpurged, some corrupt *custome, company, or example*, inclining it another way. And this appears by manifest experience; for who doth not see that one and the same man may be eminent in some one or few *graces*, which in others may attain but to a very mediocrity?

Expression L X V I I.

*That it is an unwise, and no safe course for any man to put off his repentance till his old age, or death-bed.*

Vide Bellarm.  
Conciones,  
Conc. 45.  
pag. 415.

**W**Ere not that *Carrier* a *fool*, that being to go a far, and a foul *journey*, and having choice of strong and lusty *horses*, would lay the greatest and heaviest pack upon a poor, weak, sickly, decrepit, and lame *horse*, which is scarce able well to bear himself, and suffer the other that are strong and lusty, to go empty, or lightly loaden? And is not that man as errand a *fool*,

*fool, that will lay the heavy load of repen-  
tance (a load that the strongest and lustiest  
will find heavy enough to bear in his best  
health, if it be born as it should be, and as  
God expecteth) upon his old and decrepit  
age, or upon his sick, weak, and even dying  
body; neither of which are well able to  
bear and endure the infirmities, miseries,  
pangs and pains that doe accompany them-  
selves; and suffer his youth, and stronger  
age, wherein he hath both health and  
strength, and is free from all such encum-  
brances, to be empty and void of such  
penitentiall thoughts?*

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*Expression LXVIII.*

*That Gods favours, and his many and  
manifold blessings bestowed upon us,  
should oblige us rather to serve God,  
than his enemy the Devill.*

**F**OR make it thine own case. Thou ta- See M. Steph.  
kest some poor, desolate, fatherlesse Jeroms seven  
child into thine house, and bringest him helps to Hea-  
ven, on Sime-  
on dying  
up, and providest all necessaries for him: Or Song, p. 232.

Or thou takest into thy *family*, and entertainest a *servant*, and givest him meat, drink, apparell, wages, countenance, house and harbour, and what else he can desire for his being, or well being in thy service: wouldst thou now take it well, if either this child or servant whom thou hast so much favoured, and done so much for, should reject thee (thou still out of thy love continuing his means and maintenance, and all thy former favours) and go and ingratiate himself with thy mortall enemy, and serve him? And canst thou then think that God (who hath done infinitely more for thee, than ever thou didst, or wert able to doe for this child, or this servant) should take it well at thy hands, if after all these his favours conferred on thee, thou shouldst leave him and his service, and go and serve him who is the professed enemy of *God*, yea and his deadly and mortall enemy, the *Devill*?

Ex-

## Expression LXIX.

*How dangerous a thing it is to mock and  
scoffe at Gods judgements.*

**A**Nd hereof we have a fearfull ex-  
ample related by Master Perkins. See Mr. Per-  
kins on the  
Creed, of  
Gods Omni-  
potency.  
Upon a time (saith he) not far from Cam-  
bridge, one being with his Companion  
drinking in an Alehouse on the Lords day;  
when he was ready to depart thence, there  
began a fearfull storm, with very great  
lightning and thunder: whereupon his  
fellow earnestly intreated him to stay a  
while longer, to see whether it would cease;  
but the man *mocking and jesting* at the  
thunder, said (as the report was) That *this  
was nothing but a knave Cooper knocking  
on his tubs,* and therefore come what would,  
he would go, and so went on his journey:  
but before he was come half a mile from  
the house, the same hand of the Lord which  
before he had mocked, in a crack of thun-  
der struck him about the girdle sted, so  
as he fell suddenly down dead.

Ex-

## Expression LXX.

*That Gods Child cannot be silent in the  
wrongs of God his Father.*

See Dr. Hack-  
well on the  
101 Psalm,  
pag. 132.

**H**erodotus reports, that when King Cræsus was assaulted in the sight of his *dumb Son*, the force of *nature* wrought so powerfully in him, that it unloosed the strings of his tongue, and he cried out, *O Villain, kill not the King!* The truth of the *Story* I leave to be defended by the Authors of it: but this I am sure of, that scarcely any outward action more clears our inward grace of *Adoption*, arguing us indeed to be the *Sonnes of God*, than when we are truly sensible of the dishonour offered to *God our Fathers name*.



Expression LXXI.

*That at the day of Judgement we must give God an account what we have done here in this world, and in what a wofull case they will be, that can give no good account thereof.*

**I**F a Merchants Factour after many years spent beyond the Seas, return home to give accounts to his Master, should yield a reckoning of so much time spent in singing, so much in dauncing, so much in drinking, so much in gaming, and playing, and the like; who would not laugh at his accounts? But being further asked by his Master, what time he had bestowed on his merchandise and trading for which he had sent him thither; and he should answer, that he had spent none at all in or about that, nor had not so much as thought of that all the while he was there; who would not think him worthy of all shame and punishment? And surely with much more shame and confusion of face shall they stand before God at the day of Judgement, who being sent by him into this world for this errand, chiefly  
to

See Parsons  
Resolur. 1.  
part. chap.  
3. sect. 8.

to serve him, have notwithstanding neglected the same, bestowing all their studies, labours and cogitations on the *vain trifles* of this world, and never so much as thinking on the main errand for which they were sent hither.

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Expression LXXII.

*That the least and meanest of Gods Creatures serve to set forth the glory of him their Creatour, and may be in their places some way or other usefull to man.*

See Mr. Edw.  
Rainolds Ser.  
on 1 Ecclef.  
14. pag. 2.

**F**OR it is here as it is in *Musick*; for as there every *prick*, and *quaver*, and *rest*, doe serve in their order to commend the cunning of the *Artist*, and to delight the ear of the hearer, as well as the more perfect *notes*. So the least and meanest of the Creatures were at first filled with so much goodnesse as might not onely declare the *glory of God*, but in their places minister content to the mind of man.

Ex-

## Expression LXXIII.

*How little reason men have to grow proud, because they have more, or better gifts than other.*

**F**OR we are to consider, 1. That the more gifts or graces any man hath, God looketh that he should be the more thankfull unto him for it. 2. That he expecteth he should doe the more good with them. And 3. That he will charge him with so much the deeper account for them at the day of judgement.

See Dr. Saunders 1. Sermon ad Clerum, on Rom. 14. 3. pag. 12.

## Expression LXXIV.

*That Children, though richer and more eminent in respect of place, or grace, than their Parents, must not contemn their Parents, or neglect their duty towards them.*

**A**ND hereof we have a notable example in Sir Thomas Moor, who being Lord Chancellor in his time, and consequently in an office next and immediately to the King himself, and having his own

Vide Stapleton. de tribus Thomis, c. 1. pag. 12. See Mr. J. Doyes festivals, serm. 8. pag. 229.

*Father living, and at that time but one of the inferiour Judges of the Kings Bench, (that then was) never went to Westminster Hall to sit in the Chancerie there, but first he would go up to the Kings Bench, where his Father then sate, and there on his knees would ask him blessing before a multitude of beholders: So little was he ashamed of his Father, though then in a far lower condition than himself.*

---

Expresion LXXV.

*How Saint Paul saying, that we are justified by faith without works, Rom. 3. 28. And Saint James, saying, that we are justified by works, and not by faith onely, Jam. 2. 24. may be reconciled.*

See Mr. Fox  
his Sermon of  
Christ crucifi-  
ed, pag. 68.

**T**Here hath been (saith Master Fox) a long contention, and much adoe in the Church, to reconcile these two places of Scripture; but when all is said that may be said touching them, there is none that can better reconcile these two different places than you your selves, to whom we preach: And how is that? I will tell you (saith he) *Doe you joyn the lively faith*

*faith, that S. Paul speaks of, with those good works that Saint James speaks of, and bring them both together into one life, and then hast thou reconciled them: for so shalt thou be sure to be justified both before God by Saint Pauls faith, and before men by Saint James his works.*

### Expression LXXVI.

*That all pray not with like devotion.*

**T**O shew this, the Talmudists of old observed in the peoples prayers, three sorts of *Amens*: all which were faulty. Vide Coninium de locis N. Testamenti c. 5. p. 38. The first they called a \* *faint Amen*, when they prayed without fervency. The 2<sup>d</sup> they called, a *hasty Amen*, when they said *Amen*, before the prayer was ended: and the 3<sup>d</sup> they called a *lazy Amen*; יחורטה Pupillom. חטופה surreptitious. סקורה scitile. when they pronounced *Amen* at length, as if they were yawning, or gaping, and ready to fall a sleep, and so dividing the word, as if it were *A-a-men*. Onely he that prayeth devoutly, saith *Amen* as well with his heart, as with his tongue, and observes the due time, place, and order when, where, and after which it is to be

H pro-

pronounced: manifesting therein his assent to the truth of what hath been said in prayer unto God, his earnest desire to have it granted, and his faith, and belief, that so it shall be in Gods good time, if he thinks it good, and expedient for him.

Expression. LXXVII.

*That all hear not the Word of God with like attention, and reverence, and desire to profit thereby.*

See in Mr. Thomas Goodwin his Jewish antiquities li. I. cap. 7. & Mr. Alexander Roberts his sacred sep-  
tenary page 57.

**T**O shew this, the Jewish Rabbines have observed amongst their hearers, that there were alwayes some, which were like sponges, that suckt, and drew in any liquid thing they met with, whether it were clean and wholesome, or foul, and infectious: and such were those hearers, that wanting judgement, took all for truth, that was taught them. Others were like an hour-glass, which takes in the sand with great deliberation, till all be run in, but being once turned, lets all runne out again: and such were those hearers, that seem to hearken very diligently for the present, will not depart till all be ended, but



but being once out of the Church, and turned to some worldly imployments, they forget all that they heard before. A 3<sup>d</sup> sort were like a *streiner*, which lets go the wine, milk and other good liquor, and keeps in onely the lees, and dregges, and the worst matter: and such are those *hearers*, that in *hearing* let go any thing, that may be for their souls good, and keep onely that which is of least account, and to as little use. Lastly, A 4<sup>th</sup> sort there were like unto a *fine sieve*, which did onely let out the dust and seeds, but kept in the good corn: and such *hearers* were they, that heard the word with an honest heart, retaining what might be for their souls good, and letting go that which might either hurt themselves or others.

Expresſion LXXVIII.

*That weak performance in prayer, and all other Christian duties, is better than whole omiſion.*

**A**Nd hereof we have a pretty example. For there was not long ſince a devout, but ignorant paſtiſt dwel-

See Mr. Thomas Fullers good thoughts for worſe times, p. 122



ling in Spain. He perceived a necessity of his own private prayers to God, besides the *Pater Nosters, Ave Marias, &c.* used of course in the *Romish Church*. But so simple was he, that how to pray he knew not. Onely every morning, humbly bending his knees, and lifting up his eies and hands to heaven, he would deliberately repeat the *Alphabet*. And now (said he) O good God, put these letters together to spell syllables, to spell words, to make such sense, as may be most to thy glory, and my good.

And so let us do too; if we cannot pray as we would, or as we ought, let us fall to this poor-pious-mans *A. B. C. D. E. &c.* let us do what we can, in praying, hearing, receiving of the *Sacraments*, or other *Christian duties*, and leave the rest to be supplied by Gods holy Spirit, *Rom. 8. 26, 27.* and to be perfected by Christs intercession for us, *Revel. 8. 3, 4.*

Expression LXXIX.

That it is better to be Gods servant, than  
mans.

And hereof we have a lively exam- See Mr. Bel-  
ple in Cardinall *Wolsey*; who when tons quatuor  
he was cast out of King *Henry* the Eighth novissime,  
favour, and saw himself likely to be cal- page 8.  
led in question for his ill management of  
those affairs of *State*, and other businesses  
wherewith the *King* his *Master* had in-  
trusted him; made a ruefull complaint,  
and cried out, when it was too late, *Oh*,  
(saith he) *if I had been but as carefull to*  
*serve God my Master in Heaven, as I*  
*was to serve the King my great Master*  
*on Earth, he would never have left me in*  
*my grey hairs.*

Expression LXXX.

That many under the shew and pretence of  
Religion, doe undoe themselves, and  
others.

We read of two famous Thieves in Hieron. Nig.  
the Kingdome of *Naples*, the one Ep. ad Marc.  
Ant. Michael.  
in Ital. princip. l. v. Vide Rainoldi Ep. ad Angl. Seminaria anno  
lib. de Romana Idololat. sect. 3.

(a) Auricular  
Confession is  
turned into  
Auricular  
Profession.  
See B. An-  
drews Ser. of  
Repentance  
on Mat. 3. 8.  
pag. 240.

of which called himself *Pater Noster*, and  
the other *Ave Maria*; and that these  
two had robbed and killed an hundred  
and sixteen men, before ever they were ta-  
ken: but being taken, they were punished  
by the *Magistrate*, with hot burning  
pincers, and were chopt and cut into many  
pieces and gobbers. So there ever have  
been in the Church of God in all ages (and  
I pray God there be not such now) who  
under a pretence of long prayers, zealous-  
seeming preaching, devout (a) hearing,  
and such like formall shewes of Religion,  
doe undoe both themselves, and others too  
in the end. See *Mat. 23. 14, 15. 2 Tim.*  
3. 5.

### Expression LXXXI.

That the good Thieves late Repentance on  
the Crosse, is no warrantable president  
for any, to put off his Repentance till  
the last.

*Legi (inquit  
Augustinus)  
ex per legi*

*Scripturam, & neminem inveni ni duobus millibus annorum sal-  
vatum in fine nisi latronem in Cruce. Vide Nichol. Laurent. ad-  
vers. delp. pag. 371. See B. Andrews Sermon. part. 1. pag. 180.*

low (we know) makes not a Summer; neither of one example; without a precept; must we conclude any thing from Scripture. Now put the case that a certain man, travelling on the high way, should find a sum of money in a purse, enough to defray all the charges of his journey; and another hearing of it, and being to take the like journey, would hereupon purposely carry no money with him, hoping to find money enough upon the way to defray his journey allso; would we not take him for a very fool? Or if the Prince of any Country should of his meer grace, and favour, send a pardon for one that were upon the gallowes, and ready to be turned over; would any wise man commit the like offence, in hope to find the like favour?

2. This example was extraordinary, yea Mr. Daniel even a very miracle, with the glory whereof Dyke of Be- our Saviour would honour the ignominy of penne. 97. (1) the Crosse: We may almost (saith one) expect a second crucifying of Christ, as such a pag. 162. second Thief. Christ then triumphing on the the Crosse, did as Princes doe in the triumph of entring into their Kingdomes; they pardon grosse offences before committed, which perhaps they will never pardon again as long as they live.

3. His repentance (though late) was true, as appears by the fruits of it; for he confesseth his sins, and earnestly prayeth for pardon of them; he sheweth a marvellous strength of faith in Christ, that he did acknowledge him to be his King, and Saviour, when he was in the lowest degree of his humiliation, even when he hanged upon the Crosse, derided of his enemies, and forsaken of all his friends; he reproveth his fellow thief, and patiently submitteth to his deserved punishment.

Take heed therefore of making this Thieves repentance a president for thee to follow, in hope to find the like mercy, lest it be proved to be true in thee, which is said in the Spanish (a) Proverb, That for one Thieves sake, many a one finds no entertainment. And never forget that golden saying of Saint Augustine, That there is one such example of finding mercy at Gods hands, upon late repentance, lest registered in Scripture, that (b) none might despair; and there is but one, that none should presume.

(a) Pour un  
ladron pier  
den muchos el  
me son. Vide  
Francis. La-  
bata, loc. com.  
tom. 1.7. pag.  
164.  
(b) Unus ne-  
quis desperat,  
unicui ne quis  
presumeret.  
August.

Ex-

## Expression LXXXII.

*In what a dangerous condition they are,  
that fight Duels, or single Cambats, to  
vindicate their honour.*

**I**T is here (saith Saint Gregory) as it is Greg. in Pa. 2  
stor. part. 3.  
admonit. 10. in a Cock-pit; for as there the Master  
of the Cock-pit, or one that hath Cocks, sets two Cocks a fighting, of purpose to make him sport; and when he hath suffered them to fight unto the death of one, or both of them, he sups with their bodies. Even so (saith he) the Devill (the Master of such hot spurs) sets them together by the ears, that after mutuall conflict, and much sport they have made him therein, (the one, or both of them being killed) he may sup with their souls in his infernall house in Hell. And Saint Bernard gives this reason for it; For (saith he) if in Bern. Serm.  
ad Milites  
Templi, c. 1.  
fol. 100. col. 1.  
Occisor lethali-  
ter peccat,  
& occisus æ-  
ternaliter pe-  
rit. Idem c. 2.  
fol. 401. fighting thou hast a mind to kill another man, and art slain thy self, thou diest a Murtherer; and if thou prevail, and kill the other, then thou livest a Murtherer; but whether thou live or dye, conquer or be conquered, it is not good to be a Murtherer.

Ex-



## Expression LXXXIII.

*How apt men are (that are at variance)  
to mistake one the other, and to think,  
and to take all things at the worst.*

See Mr. Eggon  
Askew's Bro-  
therly Recon-  
cilement, pag.  
59.

**W**Hen the men of Syria were at  
friend with the Romanes, they sent  
but these four letters by an  
Herald, S. P. Q. R. which in too much  
suspicion of defiance, they thus construed,  
as if they had meant, *Syris populus quis re-*  
*sistat? Who may resist the people of Syria?*  
And thereupon they answered them back  
with the same Characters, S. P. Q. R.  
which they allso too credulously expound-  
ed, *Senatus, Populusq; Romanus, The Se-*  
*nate, and People of Rome.* Thus witty ma-  
lice in the Syrians, and Romanes, from a  
mis-construction, collecteth enmity; where-  
as charity in either (which thinketh not  
evill) might have expounded them thus,  
*Sapiens populus querit paulum, Wise men*  
*seek strength by unity.*

Ex.



Expression LXXIV.

What a dangerous thing it is in a family,  
where the Wife will strive with the  
Husband for superiority.

FOR this family would be like *Plinie's* Pl'n. Nat.  
*Amphisbana*; a *Serpent* which hath Hist.  
an head at each end of her body; both  
which, whilst they strive for the mastery,  
they doe in the mean time toyl the body  
miserably, and in the end rent and tear it  
to pieces: (a) So doe these the family, by (a) *Cardinal*  
this ungodly contention. *Wolfes stile,*  
*Ego, & Rex*  
*meum, was insupportable in the Politiques; so is I, and my Hus-*  
*band, in the Oeconomiques.* Dr. Bois on the Gospel for the first  
Sunday after the Epiphany.

Expression LXXV.

That the doubtings which a Christian  
finds in his heart, must not discourage  
him from going to God for comfort,  
and salvation.

FOR it is with Gods Child, as it was *See Mr. Edw.*  
with the *Lepers* in the famine of *Sa-* *Rainolds Ser.*  
*maria*, 2 Chron. 30. 19, 2 King, 7. 34. of the life of  
Christ, on  
1 Joh 5. 12.  
The pag. 502.

The *Syrians*, they knew, had food, and *Samaria* had none; and therefore they resolved to venture abroad: yet this they did not without much *doubting* and *distrust*, because the *Syrians* whom they should meet with were their *enemies*: Howsoever this resolution over-ruled them, because in their present estate they were sure to perish; in the other there was room for *hope*, and a possibility of living; and that carried them to *Hesters* resolution, *Hest.* 4. 16. *If we perish, we perish.* So *Gods Child* knowing that *God* is plenteous in *power*, and *mercy*, and so likely to *save* him; and that he himself is void of all *help*, and *hope* tending that way; doth therefore resolve to renounce, and leave himself, and his own waies, and to betake himself to *God*; and though he cannot chuse but look upon him, as one that is become his *enemy* for his *sins*, and therefore may fear to be rejected: yet because in respect of his *sin*, there is a *certainty* to *perish*; and in respect of the *infinite mercy* that is in *God*, there is a *possibility* not to *perish*: therefore upon this he resolves to adventure to go unto *God*; in the name and mediation of *Jesus Christ*; and if he must *perish*, he will not reject himself, but will cast himself upon

upon the infinite mercy of God in Christ;  
and then if he perish, he perisheth.

Expression LXXXVI.

*That where men are stiffe, and stubborn,  
and will not yeild one to another in  
things fitting and reasonable, there is  
little hope of peace, at least of a durable  
peace betwixt them.*

**I**T is a common Proverb amongst the  
Italians, *That hard with hard never  
makes a good wall: by which is signi-*  
fied, that as stones cobbled up one upon an-  
other, without mortar to combine them,  
make but a tottering wall, that may easily  
be shaken: but if there be mortar betwixt  
them, yeilding to the hardnesse of the  
stones, it makes the whole like a solid,  
continued body, able to endure the greatest  
opposition. So those that be at variance,  
if they shall both of them be as stiffe as  
stones, which will not yeild by any means  
one to another in any thing, but both con-  
tinuing fast, froward, hasty and resolute  
in their opinions, have little hope ever to  
be

*Duro con du-  
ro, non fa bon  
muro. See Mr.  
Cudworths  
Supplement  
to Perkins on  
Gal. 6.1. pag.  
360. col. 2.*

be reconciled; or if a peace be made betwixt them, that ever it will hold long.

Expression LXXXVII:

*That he that cannot read, may yet spell so much of the God-head in the Book of Nature, that it will leave him without excuse, Rom. I. 20.*

Du Bartas,  
I. day. I. week.

And this Divine Du Bartas translated into English, thus pithily and prettily expresseth;  
*The World's a School, where in a generall story,  
God allwaies reads dumb Lectures of his glory.  
Yea (saith he)  
The World's a Book in Folio, printed all,  
With Gods great works in letters Capitall:  
Each Creature is a page; and each effect,  
A fair Character, void of all defect.  
Therein our fingers feel, our nostrils smell,  
Our palats tast, his virtues that excell.  
He shew'd is to our eyes, talks to our ears,  
In the order'd motions of the spangled  
Spheres.*

And

*The first Century.*

And yet for all this, how many be there, that cannot, or will not learn this lesson?

And this the same *Divine Poet* saith prettily thus:

*But as young truants, toying in the schools,  
Instead of learning, learn to play the fools:  
We gaze but on the babies, and the cover,  
The gaudy flowers, and edges gilded over;  
And never further for our lesson look,  
Within the valume of this various Book,*

I adde,

*And therefore if we be well whipt for it,  
Let's thank our selves, and after learn  
more wit.*

---

*Expression LXXXVIII.*

*That in the Godhead there be three Persons, the Father, the Son, and the Holy Ghost, and all three but one God.*

**T**His is a *Divine Truth*, more certainly to be received by faith, than to be conceived by reason, for it is the most mysterious of all the mysteries contained in the Bible. Our formerly mentioned *Divine Poet* speaks thus of it:

*In*

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**De Bartas ex** *In Sacred sheets of either Testament,*  
**Lombardo,** *'Tis hard to find an higher Argument,*  
**sent. lib. 1.** *More deep to sound, more busy to discuss;*  
**dist. 2.** *More usefull known, unknown more*  
*dangerous.*

**Vide Zanch.** But yet as difficult as the thing is, Divines  
**de tribus E-** both *Antient & Modern*, have in their Wri-  
**lohim, lib 8.** tings brought many *similitudes*, and *resem-*  
**cap. 6.** *blances* to expresse it by. Amongst them all,  
**See Mr. Per-** this is one of the clearest, viz. *The light of*  
**kins on the** *the Sun, the light of the Moon, and the*  
**Creed: Of the** *light of the Air*; all which are for na-  
**Trinity.** *ture and substance, one and the same light,*  
*and yet are they notwithstanding three dis-*  
*tinct lights too; for the light of the Sun*  
*is of it self, and from no other; the light*  
*of the Moon is from the Sun, and the light*  
*of the Air is from them both. So the Fa-*  
*ther, the Son, and the Holy Ghost, are all*  
*one simple, and undivided God-head, but*  
*yet three distinct Persons; the Father ha-*  
*ving the foundation of personall subsistence*  
*from himself, and from no other; the Son*  
*from the Father, of whom he is eternally*  
*begotten; and the Holy Ghost from the*  
*Father and the Son, from both which he*  
*eternally proceedeth.*



Expression LXXXIX.

*How much some Hearers have their Preachers person in admiration.*

**Z** *Anchius* reports, how that a *Frenchman* in *Geneva* protested, *That if Saint Paul and Calvin should preach both at the same time, he would leave Paul to go to hear Calvin.* God grant that we have no such hearers in these daies.

Zanch. Epist.  
ante Miscel-  
lan.

Expression XC.

*That small finnes may be reigning finnes.*

**F**Or we know there are *Reguli*, as well as *Reges*, *Kings of Cities*, and narrow Territories, as well as *Emperours* over vast *Provinces*. And a small sinne committed with a high hand with more security, presumption, and customarinesse than others, will more waste the *Conscience* than a farre greater out of *infirmities*, or sudden surprizall; as

See Mr. Edw.  
Rainolds Ser-  
mons of the  
sinfulness of  
fin, pag. 293.

as a *small stone* thrown with a strong arm will doe more hurt than another that is far greater, if it be but gently laid on, or sent forth with a fainter impression. And who knoweth not, that *Ships* doe oftentimes miscarry upon *sands*, as well as upon *rock*?

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Expression XCI.

*That privy and secret sins, which never break forth into light, may be reigning sins.*

See Mr. Edw. Rainolds ubi supra, p. 294.

**I**T was a great part of the state and pride of the *Persian Kings*, that they were seldome seen by their Subjects in publique. And the Kingdome of *China* at this day is very *vast*, and *potent*, allthough it communicate but little with other people. So our secret sins, such as *privy pride*, *hypocrisie*, *self-justification*, *malitious projects against the Word and Worship of God*, &c. which lye stifled within, may be most powerfull, when they are least discovered;

Ex

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Expression XCII.

*That sins of Ignorance may be reigning sins.*

**F**OR it is not mens knowledge of a See Mr. Edwards  
*King* which makes him a *King*, but Rainolds ubi  
his own power. *Saul* was a *King* supra, p. 295.  
when the *Witch* of *Endor* in 1 Sam. 28.  
knew not of it. And *Ahab*, and *Jeroboams* wife were as truly *Princes* in their  
*disguise*, as in their robes.

---

Expression XCIII.

*That even our very Concupiscence may  
be a reigning sin.*

**F**OR as a *Child* may be born a *King*, See Mr. Edwards  
and be crowned in his *Cradle*, so sin Rainolds ubi  
in the *womb* may reign; and to speak supra, p. 296.  
properly, there is the *reign* of it chiefly  
founded; for they are our *lusts* which are  
to be satisfied in any finfull courses we  
take: all the *subsidies*, *succours*, *aides*,  
*contributions*, which are brought in, are  
spent upon our *lusts*. And therefore not to

mourn for, and bewail this naturall *concupiscence*, as *David* did, in *Psal.* 51. 5. and *Paul* in *Rom.* 7. 23. is a manifest sign that even *lust* and *concupiscence* reign in us.

---

Expression XCIV.

*That even sins of Omission may be reigning sins.*

See Mr. *Edm. Rainolds* ubi supra, p. 296.

**F**OR as in matters of government, a *Princes Negative voyce*, whereby he hinders the doing of a thing, is oftentimes as great an argument of his *Royalty*, as his *Positive commands* to have a thing done: So in sin, the power which it hath to dead and take off the heart from *Christian duties*, from communion with God, from knowledge of his Will, from delight in his Word, and the like, is a notorious fruit of this reign of sin.

Ex-

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*Expression XCV.*

*That a Christian should be more willing  
to suffer a greater injury, than to re-  
venge a lesser.*

**A**Nd this (saith Saint *Augustine*) methinks *Christ* himself, in that pre-  
cept of his in the *Gospel*, *Mat. 5. 39.* seems  
plainly to intimate; where he bids us,  
*when we are smitten on the right cheek,*  
which blow coming from the left hand,  
(the weaker of the two by nature) is lesse  
fore, and grievous, *we must turn the other  
cheek also,* that it may receive a greater  
blow from the right hand, which is stronger  
than the left, and falls not so light where  
it lighteth.

*August. Epist.  
5. ad Marcel-  
linum.*

---

*Expression XCVI.*

*That the Tongue is a notable means to  
discover the soundnesse, or unsound-  
nesse of the heart.*

**F**Or man is like a *Bell*, and his *Tongue*  
like the *Clapper* of the *Bell*. Now we  
I 3 know

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know that a *Bell* as long as he standeth still, and is neither rung nor tolled, may have a *flaw*, *craze*, or *crack* in him, and not be discerned by any that doe behold him: but let it be but once rung, or tolled, and the *Clapper* strike against the sides of it, and it will presently appear to the ears of all that hear it. So 'tis with *man*, he may by his outward *looks*, and *carriage*, promise much *soundnesse*, and *sincerity* of *heart* to all those that behold him; and as long as his *clapper*, his *tongue*, standeth still, he may be thought to be without any great *craze* or *crack* in him: But let that once stir, and then you will presently see whether it be so, or no; For out of the abundance of the heart the mouth will speak, *Mat. 12. 34.*

---

Expression XC VII.

*That Man bears misery and frailty in his very name.*

See D. Donns  
first Sermon on  
Gen. 1. 26.  
pag. 26,

**T**Here be but four usuall *Hebrew* names by which *Man* is called in *Scripture*, *Ish*, *Enosh*, *Gheber*,



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ber, and *Adam*; and of these four, three of them doe absolutely carry *miserie* in their significations, so that it is three to one against any man, but that he is miserable. One name of man is *Ish*, and that they derive à sonitu, to shew that man is but a *voyce*, but a *sound*, but a *noyse*: he begins the noyse himself; when he comes *crying* into the world; and when he goes out, he commonly ends it with a *groan*. But *Ish* may perchance be *Ha-Ish*, and with that *Emphasis* in *Hebrew*, it commonly denotes (a) some great man: Well, let it be so; but then his second name *Enosh*, abates that greatness; for *Enosh* is meer calamity, misery, depression, or (as some render it) *oblivion*; as if he were a thing, which for his very misery were scarce worthy to be taken notice of, and remembred. His third name *Gheber*, hath in it indeed some taste of greatness, and power; and yet I, that am that man (saith the Prophet, *Lam. 3. 1.*) that *Gheber* (for so is the word there) I, even I, have seen affliction by the rod of Gods wrath. But suppose man were (as the name signifieth) *Gheber* indeed, great, and powerfull; is he sure so to continue? No, his fourth name

(a) See Bishop  
Lakes Ser-  
mons on the  
first Psalm,  
pag. 3. 8.

(b) See Dr.  
Boon on Epi-  
let. 1. 1. 1. 1.  
after Thimo-

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*Adam*, pulls down his plumes, and tels him, that he is but an (a) *earthly Creature*, made of *earth*, and therefore to (b) *earth*. Vide *Cornel-a Lap.* return to the *earth* again, God knows how soon, how suddenly.

p. 60. (b) Gen. 3. 19. Eccles. 12. 7. *Terms have returns, and so hath mans life; two especially, Repentance is one, Death is the other.* See Dr. Clerks Sermon on Eccles. 12. 7. pag. 533.

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### Expression XCVIII.

*That Death makes all men equal.*

See Arch-B.  
Abbots Funerall  
Sermon on  
Esay 40. 6.  
pag. 7, & 8.

SOME, to expresse this, compare the life of man to a game at Chess, where there be divers degrees of men, standing every one in his place on the Chess-board, whilst the game is playing; whereof some be Kings, some Queens, some Bishops, some Knights, some Rooks, and some Pawns: and amongst these, first, one is taken away, then another, and so one after another, till the game be ended; and when the game is once ended, then they are swept all into the bag together, where none is better than other, and the (a) *meanest* many times lyeth *uppermost*, and the *greatest* *underneath*.

(a) See Dr.  
Bois on Epist.  
for 1. Sunday  
after Trinity.

Others

Others expresse it thus, by that Story of *Vide Francif. Alexander the Great*; wherein it is reported of him, that he having heard of *Paradise*, and what a brave place it was, was purposed to search it out. And as he was thus in his search, and his souldiers marching before him, they came at last to a certain *inaccessible place*, where there appeared unto them one in the likenesse of an *old man*, who bid them return back to *Alexander*, and to tell him, that he laboured in vain to find out *Paradise*, for the way to *Paradise* was *humility*, which he was ignorant of; and he withall gave them a *little stone*, and bid them carry it to *Alexander*, and to tell him, that by that *little stone* he might come to the knowledge of himself. Now the *stone* was a very *precious stone*, and had this quality, that if it were put into a *scale*, it would weigh down all that was put against it: but if there were but a *little earth* put upon it, it would be no heavier than any other *stone* of like bignesse. So that hereby was intimated, that though *Alexander*, for his *power* and *provesse*, did in his life-time excell all others, yet being *dead*, and *buried*, he would be but as others were.

Labar. in mag. Apparar. Con- cionar. tom. 2, pag. 507.

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*Expression XCIX.*

*How short and uncertein the life of man  
is.*

Francis. La-  
bat. ubi supra,  
tom. I. pag.  
455.

(a) *Punctum  
est vita nostra,  
& adhuc pun-  
ctum minus. Se-  
nec. ibid.*

**T**He Learned doe observe, that in the  
*Hebrew tongue* (which is full of  
*mysteriess*) the same word signifieth  
both *life*, and *death*, viz. *Metin*; onely  
with this difference, that if the word have  
a *prick* over it, it signifieth *life*; but being  
written without a *prick* over it, it signifieth  
*death*: to shew, that *life* and *death* differ  
but in one *prick* or *point*, and that, that falls  
to *lifes* turn, to have it; because our *life* is  
but a *prick*, a *point*, a *moment*, yea (a) *lesse*  
than all these (in comparison of *death*) *no-  
thing*.

*Expression C.*

*That death is unavoidable.*

August. lib.  
13. de Civit.  
Dei, cap. 11.

**S**aint *Austin* prettily expresseth this,  
*Schus*: The Verb *morior* (saith he) which  
in *Latine* signifieth to *dye*, could never yet  
be declined by any *Grammarian* by the  
same

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me rule that other *Verbs* be declined by which ( whether it have so fallen out by humane ignorance, or divine providence ) may teach us (saith he) this lesson;

That though we may by some means or other decline and avoid other things that may hurt us, in some cases; yet we can in (a) no case decline death, but first or last it will seize on us.

And the same (b) Father hath another witty expression of it, thus. All other things which belong unto us (saith he) whether they be good or evill, are *uncertain*, onely death is *certain*. For when a *child* is conceived, we can say but thus, perhaps he shall be *born*, perhaps he shall be *abortive*. Again, when he is *born*, all that we can say is but this, perhaps he shall *live* till he come to *mans estate*, perhaps he shall *dye before*. Again, when he comes to *mans estate*, all that we can say is but this, perhaps he shall *marry*, perhaps he shall not; perhaps he shall *have children*, perhaps he shall have none; perhaps he shall be *rich*, perhaps not; perhaps he shall be *honourable*, perhaps not; perhaps he shall *live* till he be *old*, perhaps not: and so he goes on with many other *perhaps* to the like purpose. But when all is said (saith he) Can

(a) See Mr. Will. Fords Fun. Serm. preached at Constantine-ple, pag. 16. *Fletere per varios docuit qui nomina casus;*

*Heu cadit, & casum hunc fletere non potuit.* See Dr. Bois on the Gospell for the first Sunday after Trinity.

(b) August. de Verbis Dom. Ser. 21. cap. 2, & 3.

any

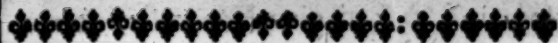
any man say the like of his death? *Fortè morietur, fortè non morietur*; Perhaps he shall dye, perhaps he shall not dye? No,

(a) *Fortasse* in (a) none can say so of this, *For it is appointed unto all men once to dye*, Heb. 9. *omnibus ferme rebus humanis, sed non in morte locum habet.* Vide Bellarm. Conciones, Conc. 1. de Morte, 420.



Hu-





HUMANE EXPRESSIONS  
OF  
DIVINE TRUTHS.

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Expression I.

*That seeing God is our father, we need  
not to be dishearted in our distempers,  
and damps of prayer.*



Or suppose the dearest son of the lovingst *Father*, should lie grievously sick, and out of the extremity of anguish, should cry out, and complain unto him, that

See Mr. Bolton's instructions for the comforting of afflicted consciences, pag. 359.

he is so full of pain in every part, that he knows not which way to turn himself, or what to do; and thereupon should intreat him of all loves, to touch him tenderly, to lay him softly, to assuage (if it may be) his

his pain, and to give him ease: How ready (think you) would such a father be, with all *tenderneſs* and *care*, to put to his helping hand, in ſuch a ruefull caſe? But yet if this *child* ſhould grow *sicker* and *weaker*, ſo that he could not ſpeak at all, but onely look his father in the face with *Watry eyes*; and moan himſelf unto him with *ſighs* and *groans*, and other *dumb expreſſions* of his increaſed pain and *deſire* to ſpeak: would not this yet ſtrike deeper into the *fathers heart*; pierce and melt it with more feeling *pangs of compaſſion*; and make his *bowels yern* within him, with an addition of extraordinary *dearneſs* and *care* to do him good? Even juſt ſo, and much more too, will our *heavenly father* be affected, and deal with us in hearing, helping, and ſhewing *mercy*, when all our ſtrength of *prayer* is gon, and we can but onely look up to him with our *eyes*, and ply him with our *groans* and *ſighs*.

2 Chron. 20.  
12.

Zech. 9. 1.

Rom. 8. 26, 27

## Expression I I.

*That seeing God is our father, we need not to be disheartned, if we cannot pray so fluently and eloquently as others can.*

**F**OR is not a father more delighted with the *stammering* and *stuttering* (as it were) with the inarticulate, and imperfect talk of his own little child, when it first begins to speak, than with the exactest eloquence of the most famous Orator upon earth? So surely is our heavenly father better pleased with the broken interrupted passages and periods of prayer, in an upright heart, heartily grieved that he can do no better, nor offer up a more lively, hearty, and orderly sacrifice, than with the excellently composed, fine-phrased, and most methodicall petitions of the learnedst pharise, and self-conceited zealot in the world.

See Mr Bo's  
10n ubi supra  
page 361.

## Expression I I I.

*That seeing God is our father, we need not to be disheartned, at the faintness of our faith, and fear of letting go our hold of God.*

See Mr. Bolton *ubi supra*  
page 363.

When we see a father holding a little child in his arms, is the child (think we) safe by his own, or by the fathers hold? It claspeth about the father with his little weak hands as well as it can, but the strength of its safety is in the fathers arms: Nay, and many times the father holds the faster when he perceives the child to have left its hold. Just so stands the case betwixt God and us: we are tyed (as it were) unto God our Father by a double bond, 1. Of his Spirit; 2. Of our faith. We lay hold on him by faith, and he on us by his Spirit. Now our infant-like, and weak faith, many times lets go (to our seeming) our hold of him, and therefore presently we think all our hold of him is gon, and begin to cry out, *we are undone, we perish*, and there is no hope any more in God for us. But we are herein deceived, for

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For though we have let go our *hold of God by faith*, yet hath he not let goe his *hold of us by his Spirit*, but rather holds us the faster to himself thereby; the *Devill*; nor all the powers of darknesse being able to take us out of his hands.

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### Expression III.

*That seeing God is our Father; we need not to be disheartened at our failings of new obedience.*

**F**Or the case is here also, as it is be- See Mr Bol.  
tween a *father* and his *son*. A *father* ton ubi supra  
hath a *son* whom he sets about some page 365.  
work, and the *son* improves the utmost  
of his *skill*, *strength*, and *endeavour*,  
to doe it according as his *father* would  
have it done: but when he hath done  
all that he can, he sees that he  
comes farre short of what he himself  
desired, and his *father* expected, and  
therefore weeps, and takes on, and is much  
troubled

troubled that he can do it no better to give his *father* contentment. Now what man is there whose heart is warmed with the tenderness of a *father's affection*, that would not be ready to pardon and pass by all the defects, and failings in this kind? And shall *God* our *heavenly father* (think we) shew less *mercy* and *pardon* to his *children*, when they are willing to do what he enjoyns them, and be heartily sorry that they can do it no better? No surely it cannot be.

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Expression IV.

*That seeing God is our father, we need not to be disheartned, if he to our seeming do sometimes hide his face from us.*

See Mr. Bolton *ubi supra*, page 366.

**A** *Father* solacing himself with his *little child*, and delighting in his *pretty and pleasing behaviour*, is wont sometimes to step aside into a corner, or behind a door, of purpose to quicken yet more his *child's* love to him, and his longing after him, and to try the im-



impatience and eagerness of his affection. In the mean time he hears it cry, run about, and call upon him, and yet he stirs not, but forbears to appear: and all this not for want of *love* and *compassion* to his *child*, which (the more it takes on) the more abounds in him towards it; but that it may the more dearly prize his presence, when it again enjoys it, and they may the more merily meet and rejoice the more in one the others company. And so deals our *heavenly father* with us, he sometimes *hides his face* from us, and withdraws his quickning and refreshing presence for a time, not for want of *love*, but to put more *life* and *heat* into our affections towards him, and to cause us to relish it more sweetly when we have it again, to preserve it more carefully, to enjoy it more thankfully, and to shun more watchfully whatsoever might again bereave us of it.

Expression V.

*That seeing God is our father, we need not to be disheartned, if he intimes of triall seem to leave us to our selves.*

**F**OR we sometimes see a father setting down his little one upon its feet to try its strength, and whether it be able to stand alone by its self or no: but withall he holds his *armes* on both sides of it to uphold it, if he see it incline either way, and to preserve it from hurt. And in like manner we may assure our selves, that *God our heavenly father* takes care of us with infinitely more tenderness to uphold and preserve us in all trialls, either by *outward afflictions* or *inward temptations*.

Expression VI.

That seeing God is our Father, we need not to be disheartned in the sense of our unworthinesse.

**I**F any child might have despaired ever to have regained his fathers love, upon the sight and sense of his own unworthinesse, *Abalom* might have been that child: For would any father love such a son as had defiled his bed, such a son as sought his fathers Kingdome, and life? And yet one such father we meet with, viz. good *David*; who (though his son did not submit, did not crave pardon, did still continue in arms against him) yet commands that no harm be done him, 2 Sam. 18.5. Yea, and when he heard of his death, did ever father so take on for the death of a child, as he did? crying, *O Abalom my son, my son Abalom, would God I had died for thee.* And if there be so much affection to be found in a naturall father, towards so ungracious, and every way so undeserving a child, what then may we expect at the hands of

See Mr. Bolton, *ubi supra*, pag. 368. and Mr. Rob. Harris his Sermon called *Abalom's Punishment* pag. 33.

God our heavenly father (whose love as farre exceedeth ours, as the heavens are above the earth) though we are every way unworthy of any such love from him?

Expression VII.

*That God being our father, we need not to be disheartned, when we cannot do what he commands as well as others of his children.*

See Mr. Bolton ubi supra, page 372.

FOR suppose a father should call unto him in hast two of his children, one of three years old, another of thirteen: they both make all the hast they can, but the elder makes much more speed; and yet the little one comes wadling, as fast as it can; and if it had more strength, it would have matched the other. Now would not the father (think you) accept of the youngest utmost endeavour, according to its strength, as well as of the elders faster gate, being stronger? I am sure he would, and that with more tenderness too, and taking it in his armes to encourage it. And so certainly will our heavenly father deal with us, in the like case about our

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our spirituall state, being *true hearted*, and *heartily grieving*, praying, and endeavouring to doe better.

### Expression VIII.

*That God being our Father, we need not to be overmuch distracted with the carking care for the things of this life.*

**A** Little Child dwelling at home under his Fathers wing, taketh no thought for any thing, not for *meat*, not for *apparel*, nor for any other *necessaries*, but relieth wholly upon his *fathers* carefull providing for him; so that when he wants any thing, to him he presently resorts, and never looks further. And shall the *Child of an earthly Father* be so void of *carking care* for the things of this life, because he hath a *Father* to provide all needfull things for him? And shall the *Child of God* forget that he hath a *Father* in Heaven, who is infinitely more able and willing to doe the like for him?

See Mr. *Nichols* Sermon called the minority of the Saints, pag. 35.

Expression IX.

~~They~~ <sup>all</sup> that bear the name of Gods  
are not his servants indeed.

See Mr. Hieron's Sermon called the Platform of obedience, pag. 337.

WE would all be thought to be Gods servants; but when we are looked into, we shall be found to fail in a principall part of service. For why? We will be said to be his servants, but we will doe our own work, and so are rather his retainers than his meniall servants: For retainers (we know) are willing to belong to such a Nobleman, or Gentleman, but yet it is but for their own private advantage, for their countenance, or for the avoiding of some other charges: but in the mean time they would have their own liberty to follow their own businesse, to live at their own home, to come and go at their own pleasure, &c.

And such servants generally men would be to the Lord; willing they be to shrowd themselves under that name, because they think, that in the end it will go well with such; and it may be allso, they think it



a disgrace to be said to be of no religion; yet for all that they are loth to be tied, they desire to be *free* still, and to be at their own disposing, serving *God* now and then, and that perhaps out of *formality* more than *conscience*, when their own *occasions* will give leave.

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Expression X.

*How Christs birth differs from the birth of others.*

**T**He *Scriptures* tell us, how that man *Aug. Serm.* comes four waies into the world: 1. 20. de Tempa By the help of *man* and *woman*, so all are usually *born*. 2. Without any *man* or *woman*, and so the first *man* was created. 3. Of a *man* without a *woman*, and so was *Eve* made. 4. Of a *woman* without a *man*, and so was *Christ* born.

Ex-

## Expression XI.

*How many waies a man may forswear himself.*

Lomb. lib. 3.  
sent. dist. 39.

**T**Here be three waies (saith *Lombard* out of *Augustine*) by which a man may forswear himself. 1. When he swears that which is false, and he knows it to be false. 2. When he swears that which is true, but he thought it to be false. 3. When he doth swear that which is false, but he held it to be true.

The two first kinds are abominable, but the third in the *Court of Conscience* (saith *one*) is no sin; because a man may swear that which is false, and yet not swear falsely.

See Dr. Bois  
on the Deca-  
logue, com. 3.

## Expression XII.

*How this word Amen is used in Scripture.*

Vide Lexic.  
Theologic. in  
verbo Amen.

**T**His word *Amen* is taken in Scripture three waies.

1. *Nominaliter*, as a noun, and so 'tis as much as *true*, or *truth*; and so 'tis

'tis taken in the end of every one of the four Gospels, and in other places, as *Rev. 3.14.*

2. *Verbaliter*, as a *verb*, and so it is as much as *So be it*; and in this sense it is to be taken in the end of the *Lords Prayer*, *Mat. 6. Luk. 11.* and in divers other places, as *Dent. 27. 15, 16, 17, &c.*

3. *Adverbialiter*, as an *adverb*, and so it is as much as *verily*; and is so used often by our *Saviour*, especially in *Saint John's Gospel*.

Expresion XIII.

*How a Christian may put on Christ.*

**A** *Christian* (say *Divines*) may put on *Christ* two waies. 1. By putting on his *merits* by the *hand of faith*, applying them to himself in particular. 2. By putting on his *manners*, imitating him in those gracious *virtues* which were in him, as in love, patience, humility, and the like, *Eph. 5. 2. 1 Pet. 2. 21. Mat. 11. 29.*

*Luther and Melancthon in Rom. 13. 14.*

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### Expreſſion X I V.

*What right and title Chriſt hath to Chriſtians ſouls.*

Bern. lib. 3.  
de conſider.

Chriſt (ſaith Bernard) hath a three-fold right unto them. 1. *Jure Creationis*, by the right of Creation, *Gen. 2.7.* 2. *Merito Redemptionis*, by the merit of Redemption, *1 Cor. 6.20.* 3. *Dono patris*, by the gift of God his Father, *Joh. 17.6, 7, & 9.*

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### Expreſſion X V.

*How many waies Chriſt is ſaid to come, in the Scriptures.*

Bern. Ser. 3.  
de Adventu  
Domini.

Chriſt is ſaid in Scripture to come three waies, which Saint Bernard thus wittily and pithily expreſſeth; *Venit ad homines, venit in homines, veniet contra homines*; He came unto men, he cometh into men, and he ſhall come againſt men: He came unto men in the daies of his *Fleſh*, he cometh into men daily by his *Spirit*, and he ſhall come againſt men at the *day of Judgement*. Ex-

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### Expression XVI.

*How things are said to be immortall.*

**S**ome things have a *beginning*, but have *no end*, as the *Angels*, and the *souls of men*. Some things have *no beginning*, yet have an *end*, as *Gods eternall decrees*. Some thing again there is that hath neither *beginning*, nor *end*, as *God himself*.

See Mr. John  
Daves 7<sup>th</sup> lect.  
pag. 152.

### Expression XVII.

*How unwilling men are to confesse their sins.*

**M**En are apt (saith one) to *decline sin* throughout every case; as *In Nominativo per superbiam*, in the Nominative case by pride, striving to get them a name. *In Genitivo per luxuriam*, in the Genitive case by lust and luxury. *In Dativo per symoniam*, in the Dative case by bribery and symony. *In Accusativo per detractationem*, in the Accusative case by backbiting, slandering, and false accusation. *In Vocativo per adulationem*, in the Vocative case by flattery,

Biga Salotis.  
Dom. 8. post  
Pentecost.

flattery, calling that good and commendable, which deserves no such commendation. And Lastly, *In Ablativo per Rapi-  
nam*, by rapine, usury, and extortion: but yet they will not confesse so much in any case.

### Expression XVIII.

*That there is discretion to be shewed in giving of our Alms.*

August: lib. i.  
de Seri Domi  
in Monte.

**A** Man that gives alms (saith *Austin*) may give *omni petenti*, to every one that asketh, but not *omnia petenti*, not every thing that he asketh; or we must not give all, and leave nothing for our selves, and ours: For an *alms-giver* must be like unto one that hath a \* *Candle* light-  
ed, by which he must so light another mans *candle*, that he doe not put out his  
OWN.

\* *Homo qui  
erranti comi-  
ter monstrat  
viam,*

*quasi lumen de*

*suo lumine accendat, facit, ut nihilo minus ipsi luceat, quum illi  
accenderit. Ennius in Tull: Office lib. i.*



## Expression XIX.

*How this word (World) is taken in Scripture.*

**T**Here is *Mundus mundus quem formavit Deus*; a good world, formed by God at the first, *Acts 17. 14. 2.* There is *mundus immundus, quem deformavit Diabolus*; a bad world, deformed by the Devill, *1 Joh. 5. 19. 3.* There is *mundus mundatus, quem reformavit Christus*; a new made world, reformed by Christ, *2 Cor. 5. 19.*

## Expression XX.

*That nothing can satisfie, and fill the heart of man, but onely the Blessed Trinity.*

**F**OR the heart of man is made like a triangle, and the world is round like a circle: now a circle (we know) cannot fill a triangle, but there will be still some corner empty. Which doth intimate unto us, that the whole world cannot satisfie and fill the heart of man, 'tis onely the

Ludovic. Vi-  
valdus de ve-  
ritate contri-  
tionis, fol. 87.

the *blessed Trinity* can doe it; and therefore God reserves that to himself alone, *Prov. 23. 26.* And this much is intimated in the *Latin* word *Cor*; for those three letters taken initially, will make up *Camera Omnipotentis Regis*, the Chamber of the Almighty King.

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Expression XXI.

*That a Christian never knows God, nor himself better than in adversity.*

*In mirabilibus  
historiis.*

Dr. Bois on  
the Gospel for  
the 4. Sunday  
after the Epi-  
phany.

**A** Pollonius writes of certain people that could see nothing in the day, but all in the night. In like manner many Christians at this day are so blinded with the *sunshine of prosperity*, that they see nothing belonging to their good; but in the *winter night of adversity* they can discern all things.

Ex-

Expression XXII.

*That no fortification can keep out Gods vengeance from any place, where sin is entertained within.*

**V**When Phocas had built a mighty Cedren. hist. wall about his Palace for his security, in the night he heard a voice saying unto him, *O King, though thou build as high as the Clouds, yet the City may easily be taken, the sin within will mar all.* pag. 542.

To the same purpose another relates a story of a wicked City, which fearing the invasion of a potent enemy, sought relief of a neighbouring Prince, charging their Embassadors to relate to him what forces they were able to levy of their own: The Prince replying to the Message, demanded of them that were sent, *what coverture they had to defend their heads from the wrath of Heaven; telling them withall, that unlesse they could award Gods anger, he durst not joyn with them, God being against them.* Joh. de Prom. tit. pax. art. 4. See Dr. Willet in Levit. pag. 647.

## Expression XXIII.

*That Gods Children in this life, by reason of the intermixture of crosses, and comforts, may seem to be half in Heaven, and half in Hell.*

Vide Lorin.  
cap. 2. pro-  
legom. in Ec-  
clesiaſtem.

**P***etrus Tenorius* Archbiſhop of *Toledo*, having a long time conſidered the weighty reaſons on each ſide, whether King *Salomon* were damned, or ſaved; and not knowing how to reſolve the doubt, in the end cauſed him to be painted on the walls of his *Chapell*, as one that was half in *Heaven*, and half in *Hell*. The which picture is a lively representation of a *Chriſtian* in this life; for in reſpect of his many and manifold troubles and afflictions he meets with here, he ſeems many times to himſelf, and others, to be half in *Hell*: Again, having taſted the *firſt fruits of the Spirit*, and the comforts and conſolations that accrue unto him thereby, he ſeems to be half in *Heaven*.

Expression XXIV.

*That where there is no Unity, there can be no life of grace.*

**F**OR as the spirit of a man doth not quicken any member or part that is separated from the rest; and as those bones in *Ezech.* 37. 7. which the Prophet saw scattered in the field, had no life in them, till they were gathered together bone to his bone: so the Spirit of God doth not animate and quicken any with the life of Grace, that are not united to their brethren, and fellow-members of *Christ's mysticall body*, in bond of love, and peace.

August. serm. 2. ad fratres in Eremo.

Expression XXV.

*When God will not hear our prayers.*

**G**OD (saith one) will not hear the prayers, even of his own children, when they ask either *mala*, or *male*, that is, either things in their own nature bad, or not good for them; or good things for bad ends. See *Mat.* 7. 11, &c. *Jam.* 4. 2, 3.

Maldonat. in *Mat.* 7. 7.

Expression XXVI.

*How Gods Word must be kept by us.*

See Mr. Hierons Sermon called the Doctrines Triall.

**W**E must labour (saith one) (when Gods Word hath been heard, or read of us) to keep it three waies: 1. In our *memory*. 2. In our *affection*. 3. In our *practice*. In our *memory*, by remembering it, *Prov.* 4. 21. *Dent.* 4. 9. In our *affection*, by loving and esteeming of it, *Psal.* 119. 97. & 72. And in our *practice*, by endeavouring to lead our lives thereafter, *Psal.* 119. 11.

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Expression XXVII.

*How we must first seek the Kingdome of God, and his righteousness, Mat. 6. 33.*

See Mr. Hierons Sermon called the Christians Livelyhood.

**G**ods Kingdome, and his righteousness must be sought, *first in each mans life, first in each day of mans life, and first in each businesse of each day, Eccles.* 12. 1. *Psal.* 119. 147. *1 Cor.* 10. 31.

Ex-



Expression XXVIII.

*How we must not unjustly deprave, nor  
unjustly deprive those of their dignities,  
and offices, that have not deserved it.*

I have read of a reverend and religious See Sir Rich.  
Archbishop, who (being a long time Berkleys tract  
depraved, and in the end deprived of of Felicity,  
his dignities and offices by two corrupt lib. 5. pag.  
Cardinals his Judges, and a false-hearted 451.  
Advocate (his familiar friend) out of the  
bitternesse of his spirit made this appeal  
from them unto the Lord of Heaven; God  
knoweth (saith he) to whom all things are  
naked, that I am unjustly condemned;  
yet I will not appeal here from your sen-  
tence, for that I know yee shall sooner be  
believed in your lying, than I shall be in  
speaking the truth; and therefore I re-  
ceive this heavy censure, for the rebelli-  
ons of my youth, and other sins. Never-  
thelesse I appeal from your judgement, to  
the Judge eternall, and only wise, which  
is Christ Jesus, before whom I summon  
you. The Cardinals fell into a laughing,  
and said, That if he would go before, they  
would follow. It happened that the poor  
L 3 Bishop,

Bishop, having withdrawn himself into a Monastery, died within a year and half after; and the *Cardinals* hearing thereof, in a scoffing manner said one to another, *that they must go seek the Archbishop*. Now within a few daies after, one of them was *blondily* slain, and the other grinding his teeth, ate up his *own bands*, and died mad. And lastly, the *Judas* that betrayed him, (I mean his false friend) was so mortally hated of all men for his sedition and cruelty, that being assaulted in a *Monastery*, he was there *butchered*, and his *carcasse* cast into the Town ditch, where lying three daies, all sorts of people, both men and women, used all manner of despite upon it. An *example* very remarkable, teaching us to take heed of the like sin, lest the like judgement betide us.

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### Expression XXIX.

*What sins are to be reputed sins of Infirmity.*

See Dr. Scla-  
pers Serm. on  
Phil. 4. 13.  
pag. 3.

**S***ins of Infirmity, 1. Are usually sins of*  
*Sincoitancy*, besides the purpose of a re-  
*generate Christian*, generall or particular.  
Such

Such was *Peters* denial, *Mat. 26. 35.* which we there find was purposed against.

2. *In sins of Infirmity*, as the temptation is sudden, so the consent is not without some reluctance wrested from us, and ever there is more or lesse resistance before consent.

3. *Sins of Infirmity in Gods Children* have commonly for their ground (if they be in themselves notorious, and grosse sins) some strong passion in nature, something that is with nature very prevalent, as fear of death, worldly shame, disgrace, and the like.

4. *Sins of Infirmity*, as in their temptation they are sudden, and some way resisted, so in their loose they give farewell in bitterness, they end in mourning; witnesse *Peter*, *Mat. 26. 27.* and *David*, *Psal. 6. 6.*

5. and lastly, *Sins of Infirmity* are never sins of Custom, yea feldome or never iterated (I speak still of grosse sins, notoriously known to be enormous) but fortification is ever there planted, where the breach hath once been made.

Thus (a) *Noah*, though he were once drunk, yet was no drunkard; and *Judah* never came near *Thamar* more, *Gen. 38.*

26.

(a) *Noe fuit aliquando ebrius, quamvis absit, ut fuerit ebrius.* August. de peccat. merit. & remiss. lib. 2. cap. 10.

Expression XXX.

*How far Saints practice may be our pattern.*

See Dr. Sclater on 1 Thes. 1. 6. pag. 49.

**T**Heir actions admit of this distinction: 1. Some are noted as sinfull, wherein they bewrayed humane infirmity: these are spectacles of naturall frailty, not examples for like practice. 2. Some were done by speciall dispensation; so Abraham attempts to slay his son, Gen. 22. 9. so Israelites rob Egyptians, Exod. 12. 35. Now dispensations stretch not beyond the particulars to whom they were given. 3. Some they did by speciall and extraordinary calling; as Abraham leaves his Country for pilgrimage in Canaan, Gen. 12. 1, 4. and John Baptist profess a kind of Eremitage; and yet neither the one a pattern of Popish pilgrimage, nor the other of their Eremiticall life. 4. Some are occasioned by speciall necessity of times, or apparence of scandall; so Primitive Christians had all things common, Acts 4. 32. and Paul makes his hands to minister to his necessities, Acts 20. 34. And yet here is neither footing for Anabaptisticall Community,

munity, nor for Ministers using manuell labour, except where cases and times are alike. Lastly, Some were according with the generall Law morall, as those of patience, humility, obedience, &c. and herein indeed is our bond of imitation.

Expreffion XXXI.

*That all are not alike carnall; nor alike spirituall.*

**T**Here be (saith Saint *Austin*) three August. con-  
sorts of men: some are onely spirit, tra Julian. Pe-  
without flesh; such are the Saints in Hea- lag.  
ven: some are onely flesh, without spirit; Vide Zanch.  
such are men unregenerate: and some a- de redempt.  
gain are partly flesh, and partly spirit; and pag. 59.  
such are all the regenerate.

Expreffion XXXII.

*That men are apter to take notice of other mens mortality, than of their own.*

**F**Or here it is, as when two boats meet up- Mr. Jo. Down.  
on the water; they which are in the one Warfare, part.  
seem 2. lib. 2. c. 29.

seem to themselves as if their *boat stood still*, & that the other *goeth swiftly*; whereas in truth they make *alike speed* both of them. So men are ready to think, that though others run towards *death with posting hast*, yet they in the mean time *stand at a stay*.

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Expresſion XXXIII.

*That it is a ſure ſign we love God, when we love our brethren.*

Dorothe Doct.  
6. ne iudice-  
mus proxi-  
mum.

**F**OR as *lines* in a *circle*, drawn from the *center* to the *circumference*, the nearer they come to the *center* from whence they proceeded, the nearer needs must they come one to another; and the farther off they go from it, the more are they distant one from another. So *Christians*, the nearer they come to *God* (that indivisible *Center*, of whom, and to whom are all things, Rom. 11. 36.) in their love, the nearer must they needs come in *affection* one to another; and the farther they go from him in that, the farther off they are from one another in the same *affection*.



Expression XXXIV.

*How much God loves Unity.*

**W**E read in *Gen. 1.* that when God had created every daies work, he gave his approbation of every daies work severally, saying, that it was good: but of the works of the second day, we find no such approbation given. And what (saith Hieron. in Saint Hierom) think we, may be the reason hereof? Surely (saith he) in my opinion, this seems most probable, because *two*, or the *second*, is the beginning of Division, and makes the first breach or division of Unity, which the God of peace hateth.

Expression XXXV.

*That he that kills a man destroys Gods Image.*

**T**HEY write of *Phydias* the Painter, that he painted the image of *Minerva*, and his own image, so cunningly together, that none could deface or

See M. Weems his Exposition of the Morall Law, lib. 2. com. 6. *mar exercit. 1.*

mar the *image* of *Minerva*, but he must needs deface and mar likewise the *image* of *Phydias*: neither could any mar the *image* of *Phydias*, but he must also mar the *image* of *Minerva*. So the Lord hath placed his *image* so cunningly in *man*, that whosoever defaceth his *image*, defaceth the *man*; and whosoever killeth the *man*, Th defaceth the *image*.

---

Expression XXXVI.

*That filthy speaking is a sign of a desperate estate of the Soul.*

See Mr. Yates  
his *Ibis* ad  
*Cesarem*,  
Epist. to the  
Reader.

There is (saith one) an *odious disease* in nature, or rather against it, which causeth a man or woman to cast up the *excrementious filthinesse* at his mouth, which should go downward; and it is a *disease* so dangerous and desperate, that *Physicians* usually call it, *Miserere mei Deus*. And 'tis much to be feared, that they are in as desperate, and forlorn a condition, that use their *tongues* to *filthy* and *unsavoury language*; for if God remedy them

them not, man cannot; and therefore let  
 us leave them to his mercy.

Expression XXXVIII.

*That the Church of God in this world, is  
 like a Man of War at Sea.*

**W**Hose Master is Christ; whose See Mr. Gos-  
 Mast his Crosse; whose Sails his sens Trumpet  
 Sanctimony; whose Tackle Patience and of war, P. F.  
 Perseverance; whose Cast-peeces, the  
 Prophets, Apostles, Preachers; whose  
 Mariners be the Angels; whose Fraught  
 is the souls of Just men; whose Rudder is  
 Charity; whose Anchor is Hope; whose  
 Flag in the top of her is Faith; and the  
 word written in it, is this, *Premimur, non  
 opprimimur; We are cast down, but we  
 perish not, 2 Cor. 4. 8.*

Ex-

## Expression XXXVIII.

*What good things are in peace, and what evils in strife and contention.*

See Mr. Buck's  
treatise of the  
eight beati-  
tudes, p. 298.

Pausanias in  
Atticis, p. 13.

**I**T is observable, that amongst those se-  
venteen sins which Saint *Paul* calls the  
*works of the flesh*, Gal. 5. eight of them  
are of the adverse party to peace, viz. ha-  
tred, variance, emulations, wrath, strife,  
sedition, heresies, envyings; and that  
all the *nine fruits of the Spirit* there rec-  
koned up, are peace, and the assistants  
thereof. Which sheweth, what a con-  
course of *fleshy evils* is in strife, and that  
all *good things* which we can expect from  
the Spirit, are in peace. Hence even the  
*Heathen* feigned *Eirene* (*Peace*) to be  
the nurse of *Plato*; their God of Ri-  
ches.

*The second Century.*

Expression XXXIX.

*That a man may be the better for hearing of Sermons, though he remember little of what he hath heard for the present.*

**F**OR it is here as it is with a *soul sieve*, the which is *clensed* by the *water* that runs thorow it: So our *souls* are *clensed* by the *Word* which we hear, though it for the present be not remembred.

And hereof we have a *pretty example*, Ex vitis Pa-  
in the *Lives of the Fathers*: How one upon trum, part. 2.  
a time bemoaned himself to an *Abbot*, for sol. 168.  
that he had often heard the admonitions of  
the *Antients*, but retained nothing: whom  
the *Abbot* bad, to take one of two *empty*  
*vessels*, which chanceably stood by, and to  
put water into it, and wash it: which  
done, the *Abbot* asked him, which of the  
*two vessels* was the *cleaner*? he answered,  
that into which the *water* was put: Then  
said the *Abbot* unto him, So is it (my son)  
with the *soul* that frequently *heareth the*  
*Word of God*, though for the present it re-  
taineth nothing of the things which it  
heareth, yet it is more *clensed* than that which  
heareth nothing at all.

Ex-

Expression XL.

*How men that make a shew of great zeal  
at the present hearing of the Word, may  
(after it is heard) be never the better.*

**F**OR such hearers many times are like *iron*, the which in the *fire* seems to be very *fire*; but remains *iron* still; and within a little while after it is taken out of the *fire*, shews it self to be no other.

Or we may compare them to passengers at *sea*, or which use to go to *sea* of purpose to be *sea-sick*; for these as long as they be on the *sea*, are so *sea-sick*, that a man would think they would vomit up all their entrails; but being once on the *land* again, they are as *well* as ever they were before. So many *hearers* of the *Word*, as long as they be in the *Church*, seem to be *Sermon-sick*, as if on a sudden they would leave all their old sinfull courses of life; but being once out of the *Church*, they think no more of it, but remain as they were before.



Expression XLI.

That Confession of a mans sins unto God,  
is an excellent means to keep sin from  
hurting of him.

IT is written of the fish *Scolopendra*,  
that having suckt in the fishers hook and  
bait, that sweet sower morsell,

She hath a rare trick to rid her from Du Bartin;  
it, I week,  
For instantly she all her guts will vo- 5: day.  
mit.

So when we have swallowed down the See Dr. Bois  
Devils hooks of sin, covered over with on the Gospel  
some worldly alluring baits, that they for the third  
may not hurt us, we must pour out our Sunday in  
souls unto God, and cast out all the Lent.  
baits of Satan within us, by hearty con-  
fession.

M

Ex.

Expression XLII.

*That they that are poor in spirit, and they that are persecuted for righteousness sake, are in the happiest condition of all others.*

Vide Bern.  
Serm. 4. de  
Adventu.

**I**T is true, that in the eight Beatitudes mentioned *Mat. 5.* the blisse is not onely enjoyed in heaven, but tasted also upon earth; yet the poor and the persecuted therein mentioned, as most going out of themselves, and having least of the earth, have most of heaven, and peculiar fruiti-  
ons of God, and blessednesse: and that is the reason, that whereas in the rest the promise and reward runs in the future, as they shall be comforted, they shall be satisfied, &c. To poverty and perfection it is not so much promised as exhibited; and therefore to them it is not said, theirs shall be, but theirs is the Kingdome of Heaven.

Exposition XLIII.

That the greatest judgements of God  
have lighted upon the proud, and his  
greatest mercies on the humble.

FOR pride made *Angels Devils*; yea  
even *Lucifer the Prince*, and highest  
of all in the orders of *Angels*, for his pride,  
in assaying to be like *God*, fell from the top  
of *Heaven* to the bottome of *Hell*, as the  
blackest and worst of *Devils*; and he that  
succeeded him in his place, had the name of  
*Michael* given him (saith one) which sig-  
nifieth, *Quis sicut Deus? Who can be*  
*like God?* to warn all creatures to take  
heed by his fall, of the like sin, lest they  
incur the like punishment.

Isidor. Penul.  
lib. I. ep. 19.

And as for humility, the *sacred Virgin*,  
because she humbled her self more than  
any other woman, or man, therefore found  
greater favour and grace with *God* than  
any other woman, or man, yea or *Angel*;  
for she was \* *Comparentalis Deo Patri*,  
*Mother* to him to whom *God* was *Fa-*  
*ther*.

\* A phrase u-  
sed by Gerson,  
Dionys. Car-  
thus. and o-  
thers.

M 2

Ex

Expression XLIV.

*That pride is the first, and last vice of a Christian.*

Vide August.  
in Psal. 7.

**A**Nd therefore not unficly may it be called, the *heart of the old man*, that is in every *regenerate Christian*; which is the first part of man that *lives*, and the last that *dies*.

Expression XLV.

*What is the best way to let out pride and vainglory out of the heart.*

**I**F a man have a *bladder* that is full of wind, the way to let the wind out of it, is either to *untie* the *neck* of it, or to *prick* it, or to *rend* it. So the way to let *pride* out of the *heart*, is, 1. To *untie* that which keeps it in, which is our *high neck*, whereby we conceit too highly of our selves, and our own worth. 2. To *prick* it with remorse, and hearty sorrow for sin. And 3. If that will not doe it, to *rend* it even

Acts 2. 37.

Joel 2. 13.

even in *pieces*, with the remembrance of Gods fearfull judgements due unto it.

---

Exprefſion XLVI.

*That God ſometimes healeth, and cureth ſin by ſin.*

**T**Hey write of *Treacle*, and *Mithridate* (which are both ſovereign remedies, or antidotes againſt poyſon) that they are made of ſuch things as are in their own nature no leſſe than poyſonfull. So of ſin, which is the *venome* and poyſon of the old *Serpent*, God is pleaſed ſometimes to make a ſovereign *Antidote* againſt ſin.

Vide de Kempis de imitatione Chriſti, lib. I. cap. 13.

Exprefſion XLVII.

*That zeal is beſt preſerved in an humble heart.*

**T**He beſt way to keep fire alive, is under aſhes. So zeal, which is the fire

fire of the Spirit, is best preserved in an  
 Gen. 18. 27. *humble soul, remembering it self to be dust*  
 Job 42. 6. *and ashes.*

### Expression XLVIII.

*That grief for other mens sins is a good testimony of being a living member in the body of Christ.*

Bern. de bene  
 vivendo, cap.  
 13.

**F**OR a member (saith Saint Bernard) is sensible of pain, as long as it is in the body; and so is every good man: and therefore he that is not grieved, and mourns not for the sins and infirmities of his fellow-members, is no member (at least no living member) in the body of Christ.

### Expression XLIX.

*That the way to Heaven is by weeping Crosse.*

See Mr. Buck  
 his Treatise  
 of the eight  
 Beatitudes,  
 pag. 86.

**F**OR no Christian must entertain the thoughts of travelling to the heavenly Hierusalem any other way than Christ he went the *earthly*; and it is written, that he



an  
lust

he went to that *Hierusalem* (which signifies, the *Vision of Peace*) by *Bethany*, which signifies, the *House of Grief*.

Expression L.

e-  
he

That it is not in the power of any Preacher to convert all that hear him.

**M**elancthon somewhere writes, that Melanct. when he began to preach, he was in hope to convert all that should hear him; but that afterwards he found their *Dutch* proverb too true, That he was too young a Scholar to make a Lamb of an old Fox.

Expression L I.

That there are no reall contradictions in Scripture, though in some places of it there may seem to be such.

**T**He which *Epiphanius* doth illustrate by this comparison: When a man (saith he) is drawing water out of a deep well, with two vessels of a different metall; the water (if a man look

See M. Weems  
his Exercit.  
Divine, part.  
4. pag. 81.

into the well as it is coming up) will seem to be of a different colour; but as it comes nearer and nearer to him, the diversity of colours vanisheth, and the water in both vessels appears to be of one colour; and when we tast it, it hath the same relish. So (saith he) allthough at first sight there may seem to be some seeming contradiction in the holy Scriptures, yet when we better consider of it, we shall find no contrariety at all, but a perfect harmony.

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Expression LII.

*That the soul of man can be at no rest, till it return to God.*

See M. Weems  
ubi supra, par.  
3. pag. 216.

**F**OR it is with the soul of man, as it is with the Needle of a Compasse, which allwaies trembleth, and shaketh, till it turn to the North pole: but being turned directly thitherwards, it is quiet, and standeth still. So the soul of man, being by sin turned away from God, is never at rest till by true repentance it return to him again.

Ex-

*The second Century.*

**Expression LIII.**

*That riches are like thorns.*

**F**OR *thorns*, we know, are *pricking* things, and so are *riches*; for they have (as one well observes) *three sorts of pricks*, Ludolphus. by which they *prick* and *wound* our *souls*.

*Puncturam laboris in acquisitione.*

*Puncturam timoris in possessione.*

*Puncturam doloris in amissione.*

They prick us with labor in getting them.

They prick us with fear in keeping them.

They prick us with grief in losing them.

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**Expression LIV.**

*That the more God doth blesse us, the more we should blesse him.*

**F**OR God in bestowing his *benefits*, is like one that makes a *Clock*; for as he bestows all his labour on the severall *wheels* within, onely of purpose that the *Bell* above might thereby be made to sound, and the *Hand* without give knowledge to others how the time passeth. So all that

See D. Dorns  
Sermons in  
Folio, pag.  
550. b.

that God gives us, is but for this end ,  
that we might thereby make open *decla-*  
*ration* of his *mercies* , and to let others see  
how bountifully he hath dealt with us, that  
he may be the more *glorified* both by us  
and them:

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Expression LV.

*How hard a thing it is to recover a mans  
good name, if once lost.*

See Howels  
Epist. vol. 2.  
epist. 14.

**T**He which one prettily expresseth,  
thus. It happened, that upon a time  
*Fire, Water, and Fame*, went to travell to-  
gether: but before they set forth, they con-  
sulted, that if they *lost* one another, how  
they might meet again. *Fire* said, where  
you see *smoke*, there you shall find me;  
*Water* said, where you see *marsh, or moorish*  
*low grounds*, there you shall find me: but  
*Fame* said, take heed how you lose me, for  
if you doe, you will run a great hazard ne-  
ver to meet me again.

Ex-

## Expression LVI.

*How that covetous and worldly minded men doe think that they are good enough, if they have goods enough.*

**H**ence (one saith) that *covetous* and worldly-minded men can in this life sing no other tune, but *Sol, Re, Me, Fa*; that is, *solares me facit*; they are then onely made, when they are made rich: but I will adde, that if they keep this tune till death, they shall in Hell be taught another tune, which is the tune of *Lachryma*; where there shall be weeping, and waiting, and gnashing of teeth for ever.

See Dr. Boia  
on Epist. for  
the third Sun-  
day in Lent.

## Expression LVII.

*Why the Woman was made of the ribs of man, and no other part.*

**T**He Woman was not made of a bone of the head, to shew, that a Woman must not be *Domina*, the ruler of her husband; nor of a bone of any anterior part,

See B. Kings  
Sermon called  
*Vitis Palati-*  
*na*, pag. 26.

to

to shew, that she is not *Præata*, preferred before the man; nor of a *bone of the foot*, to shew, that she must not be *Serva*, an handmaid to her Husband; nor of a *bone of any hinder part*, to shew, that she is not *post-posita*, set behind the man; but of a *bone of the side*, of a middle and indifferent part, to shew, that she is *Socia*, a Companion to the Husband; for, *qui junguntur lateribus socii sunt*, they that walk side by side are companions. Again, of a *bone under the arm*, to shew, that she must be protected and defended by the Husband; and of a *bone not far from his heart*, to shew, that he must affect and love her.

And if at any time she prove *hard*, and *unkind* to her Husband, or *crooked* and *perverse*, he must remember whereof she was made, viz. of a *bone*, therefore *hard*; of a *rib*, and therefore *crooked*: but how-

(a) *Os quod in sorte tua cecidit, rodas.*  
Dros. in Adag.  
Ben-Syræ.

soever she prove, whether *kind* or *unkind*, there's no putting of her away; but, as the *Rabbines Proverb* is, (a) *The bone that is fallen to our lot, we must gnaw.*



Expression LVIII.

That there are corruptions in all callings;  
and that there are few of any calling,  
but doe prevaricate.

**I**T was a smart invention of a *Satyrist*, See Mr. Tho:  
who having placed the *Emperour*, and *Adams* *Sermon*  
the *Pope*, reconciled, in their Majestick called the  
Thrones, brought in the *states* of the world *Barren Tree*,  
before them. pag. 55.

First comes a *Counsellour* of State,  
with this Motto, I advise you two.

Then a *Courtier*, I flatter you three.

Then a *Husbandman*, I feed you four.

Then a *Merchant*, I cosen you five.

Then a *Lawyer*, I rob you six.

Then a *Souldier*, I fight for you seven.

Then a *Physician*, I kill you eight.

And lastly, a *Priest*, I absolve you all  
nine. This was his *Satyre* of his times;  
God grant it be not too true of ours.

## Expression LIX.

*That the way to be assured of our Election, is to be assured of our Repentance and Sanctification.*

See Mr. Den.  
Dyke of Re-  
pentance,  
pag. 183.

**I**T was a good saying of Bradfords  
That we must first be in the Gram-  
mar-School of Repentance, before we  
come to the University of Predestinatio-  
on.

And Cardinal Pool answered not a  
misse to him that demanded, what course  
should be taken in reading of the Epistle  
to the Romanes; First (saith he) begin  
at the twelfth Chapter, and read to the  
end, and practice the precepts of Repent-  
ance, and Mortification; and then set  
upon the former part of the Epistle  
where Justification and Predestination  
are handled.

## Expression L X.

*That the eye is the occasion of more sins  
to the soul, than any other member.*

I have read a *Dialogue* betwixt the *eye*, See Dr. Hack-  
and the *heart*, which of them it was well on Psall  
which did work most mischief to 101. pag. 113.  
man; and when they could not agree, *Reason* umpired the matter, and decided the  
controversie; by imputing the cause of sin  
to the *Heart*, and the occasion of sin to the  
*Eye*; the *Eye* being the *Pander*, and *Bro-*  
*ker*, and the *Heart* the *Strumpet*.

Hence it is, that the same word in the  
*Hebrew*, signifieth both an *eye*, and a *foun-*  
*tain*; to shew, that the *eye* is that from  
whence *sin* springs, and flows. And be-  
cause the *eye* is the most sinfull member of  
all others, therefore hath God put tears  
(which (we know) are, or should be the  
true testimonies of repentance) into the *eye*  
and into no member else.

Ex-

## Expression L X I.

*That many worldly-minded men doe purposely forbear coming to Church, lest hearing their profitable sins reproved, and disproved, they might be perswaded to leave their sins, and with them their profit.*

*Hemingl in  
Ioh. 5. col.  
318. l.*

**I** have read of a certain *holy man*, who by calling on the name of *Christ*, used to cure all *sick* and *diseased* people that he met with, whatsoever their disease was. And therefore certain crafty *beggars*, which made a benefit by shewing their *sores*, and other *infirmities* and *diseases*, when they heard that he was coming where they fate begging, would purposely get out of his way, *lest they should be healed against their wils*, and by being healed, be deprived of their former gain. And just so doe many *worldly-minded men* forbear to meet *Gods Ministers* in the Church, or in private to conferre with them, lest by the powerfull work of *Gods Spirit* in their Ministry, they should be converted, and so made to leave their gainfull sins of *usury*, *extortion*, *cofenage*, and the like.

Ex-

## Expression LXII.

*That there are some Preachers in these daies, which are so farre from making their hearers to understand what they say, that they scarce understand it themselves.*

I have read of a certain Ontlandish See Abbots a-  
*Mathematique Reader*, whose tongue gainst *Bishops*  
 having outrun his wits, and making a part. 2. pag.  
 discourse of he knew not what, asked 170.  
 his hearers at length, *Intelligitisne? Doe*  
*you understand what I say?* And when  
 they had answered, *No; Profectò nihil*  
*miror* (saith he) *neque enim ego in-*  
*telligo meipsum; Truly I doe not wonder*  
*at it, for I doe not understand my self.*  
 The application is easy.

## Expression L XII.

*How the Devill steals from us our souls  
whilst we stand gazing on the vain  
pleasures of this world.*

See B. Cow-  
pers Treatise  
called *The  
Mirrour of  
Mercy*, pag.  
488. col. i.

**I**T is written of them who *tame* the  
*Tygre*, that when they have taken away  
the young one, in the absence of the old  
ones; and knowing, that finding their  
young one missing, they will speedily upon  
the foot, or scent, follow after them, they set  
up *looking-glasses* all along the way where  
they go with it; unto which, when the old  
ones come, and seeing in the glasses some  
representation like themselves, they there  
stay viewing and beholding it so long, till  
the *huntsmen*, which have their *young one*,  
be gotten far enough off, and be in safety  
with his prey.

And just so deals the *Devill* with the  
men of this *world*; for he having stolen  
away our *souls*, sets up some deceitfull  
*looking-glasses* in our way thorow this  
world, whereon whilst we stand gazing,  
and beholding the *vain pleasures* and *de-  
lights* therein represented unto us, he ear-  
rieth



tieth away our souls into his infernall house, never to be recovered more.

Expression LXIII.

Why the Devill is called the Devill in English, and Diabolus in Latine.

SOME think he is in English called the *Devill*, quasi *Doe evil*. Others fetch his name à *Divellendo*, because he by his temptations, seeks to pull or pluck away Man from God. See M. Green-hams Works, pag. 845.

And for his Latine name *Diabolus*, some think he is so called of *duo* two, and *bolus* a bit, because the *Devill* makes but two bits of a man, the one of his body, and the other of his soul.

But the best derivation of the word *Diabolus*, is from *Διαβόλος*, which signifies to accuse. For he accuseth, 1. God to man; so he accused God to our first parents, as if he did envy their felicity, and did deal overhardly with them, in his restraining them from that fruit which might be so profitable to them. 2. Man to God; so he accused Job to God, telling him that he served him but in hypocrisie; and that if

Job 1. 9.

he would but afflict him a little, he should see, that he would curse him to his face.

3. *Man to man*, by stirring up jealousies and suspicions in mens hearts of one another; as in *Sauls* heart towards *David*, and in many others mentioned in *Scripture*. 4. *Man to himself*, by raising despairing thoughts in mens hearts upon the sight of their sins; as in *Cain*, *Achitophel*, *Judas*, and others.

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Expression LXIV.

*That worldly wise men be but fools in Gods account.*

See B. Andrews Sermon of the Gunpowder Treason, pag. 955.

**A** *Chitophel* was as worldly a wise man as any we read of, insomuch that his counsell was holden as the Oracle of God, 2 Sam. 16. 23. and yet as wise as he was, a fool might have claimed kinred of him; and so much his very name intimates; for *Tophel*, is, a fool; and *Achi*, is, a cosen german, at the least, if not nearer; and so (as wise as he was) he was but *Germanus Fulti*, cosen german to a fool.

Ex-

Expression LXV.

That God can curse our very blessings.

**W**E read, that on a certain time vide Pomeri-  
um Dominic-  
12. post se-  
stum Trinit.  
Serm. 108. r. l  
here in *England*, there was like  
to have been one of the fruitful-  
lest years for *Corn* that this Land ever saw:  
but when *harvest* drew near, there came  
an infinite number of *flies* into every quar-  
ter, and corner of the Land, and spoiled  
and devoured all that promising *crop*: The  
which, when men saw, they took some  
of these flies, and spreading their wings  
abroad, they found written on one of  
them this word, *Ira*; and on the other,  
*Dei*; to shew them to have proceeded  
from Gods anger, and wrath for our  
sins.

## Expression LXVI.

*That our sinfull hearts are the cause of all our troubles, and miseries.*

Plut. lib. de  
Ser. Numb.  
vind.  
See Dr. Willet  
in Levit. 26,  
pag. 723.

And this may be illustrated by the example of *Apollodorus*, who in his dream saw himself *excoriated* by the *Scythians*, cut in pieces, and boiled; his heart crying out all the while, *ἐγὼ οὐ τὸ τῶν ἀσθίων, I am the cause of all these thy torments*: And so may every one of our hearts say to us.

## Expression LXVII.

*Why we should love one another.*

See Mr. Thom.  
Adams Serm.  
called *The  
Churches  
Happinesse*.

This one briefly and pithily expresseth, thus: *Dilecti diligamus*, we are loved our selves, therefore let us love; *Dilectos diligamus*, they are beloved whom we are charged to love; yea, *Diligentes diligamus*, they all so love God, and us, whom God commands us to love.

Ex-

Expression LXVIII.

When our love is inordinate.

Saint *Austin* prettily illustrates that, thus: *Diligens non diligenda, aut aequè diligens, quod minus, vel amplius diligendum est; aut minus, vel amplius, quod aequè diligendum est, contra ordinem charitatis diligit*; That is, He that loveth things that are not to be beloved; or loveth things equally, which are lesse, or more to be beloved; or loveth lesse, or more, that which is equally to be beloved, he loveth not as he should love.

Expression LXIX.

How those that cannot have the waters of life, the Word of God (when they would) preached unto them, must make the best use of it they can, when they have it.

For herein *Christians* must doe as *Caplin. Nat. mels* are said to doe, when they have *Hist. lib. 8.* travelled long without water through *cap. 18.* sandy

*deserts; Implentur cum bibendi est occasio, & in prateritum, & in futurum; When they meet with water, they drink for thirst past, and thirst to come.*

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Expression LXX.

*That every man must abide in that calling for which God hath fitted him.*

See Mr. Fullers Holy State, pag. 46.

**W**Hen Robert Grosthead Bishop of Lincoln, met with a Husbandman who challenged kinred of him, and thereupon requested him to bestow an Office on him; Cosen (quoth the Bishop) *if your Cart be broken, Ile mend it; if your Plough be old, and decayed, I will give you a new one, and allso seed to sow your land: but an Husbandman I found you, and an Husbandman I will leave you.*



Expression LXXI.

*That we must not take the Devils part against God.*

**F**Or herein we must be like the *Spanish* See Mr. Ful-  
*Souldier*, of whom it is reported, that *ler, ubi supra,*  
 (whereas all other Nations are mercenary, *pag. 51.*  
 and for money will serve on any side) he  
 will never fight against his own *King*.

Expression LXXII.

*That God hath no dumb, or still-born Children.*

**F**Or it may be said of all Gods Chil-  
 dren, as it is reported of Saint *Rumbal, Cambden*  
*How that he spoke as soon as he was born: Britan. in*  
 So all Gods Children, as soon as they be *Northampton-*  
*new born, will speak to God, or of God, or shire. 2*  
 for God, as occasion is offered.

## Expression LXXIII.

*That Religion doth not abolish and take away chearfulnesse from the Professours thereof.*

*Athanasius in  
ejus vita.*

**I**T hath been an old, but a false taken up proverb amongst many, that *Spiritus Calvinianus est Spiritus Melancholicus*, and that *Religion doth dull mens wits*, and *make them Melancholy*: But *Athanasius* gives us an instance to the contrary in *Saint Anthony the Monk*, how that *he might be known, amongst hundreds of his order, by his chearfull face; he having ever (though a most mortified man) a merry countenance.*

## Expression LXXIV.

*How many doe love to tell lies of themselves.*

*Stowes Survey  
of London,  
pag. 528.*

**S**uch men may fitly be compared to the *Bell in the Clock-house at Westminster*, which had this inscription about it;

*King*

King Edward made me,  
Thirty thousand, and three:  
Take me down and weigh me,  
And more shall ye find me.

But when this Bell was taken down, and weighed, this and two more were found not to weigh twenty thousand.

Expression LXXV.

That the way to become good, is to live  
in a continuall expectation of Death.

WE read how Henry a German Prince was upon a time admonished by revelation, to search for a writing in an old wall, which should neerly concern him; the which he accordingly did: and having found there the writing, and looking into it, he saw onely these two words (*Post Sex*) written therein: whereupon conceiving that his death was thereby foretold, which after *six daies* should ensue, passed those *six daies* in a constant preparation for the same: but finding the *six daies* past without the effect he expected, he successively persevered in his godly resolutions

Surius in vita  
Sancti Henrici,  
Jul. 14. &  
Baron. in anno  
1007.

resolutions *six weeks*; and his death not hapning then neither, he kept them on *six months*, and after that *six years*, thinking that then it might happen to be; and on the first day of the *seventh year*, he was chosen *Emperour of Germany*; wherein he (having gotten such an habit of piety before) carried himself like a *most godly, and good Emperour*, and like a right religious *Christian*, to his dying day.

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Expression LXXVI.

*Why the Devill having (by Gods permission) all that Job had, in his hands, would spare his Wife, Job 1. 12.*

See Dr. Donns  
Serm. in fol.  
pag. 751. b.  
And D. Clerks  
Sermons, pag.  
398.

**W**As it, think you (saith Saint Austin) because the Devill is mercifull? No: Noverat (saith he) *per quam deceperat Adam: ideo suam reliquit ad nutricem, non mariti consolatricem*: He knew how he had deceived Adam before by his Wife; and therefore he spared her, that in the time of Jobs triall, she might rather help the Devill to promote his cause against Job, than any way to be a comfort to him, as indeed she did,  
Job

Job 2. 9. for there like a *Devill incarnate*, And that Wo-  
 she bids him curse God, and dye, rather men may be  
 than to continue still in his uprightnesse such Devils,  
 with so much affliction. A temptation that see Saint Pauls  
 the *Devill* himself would not own, and phrase,  
 therefore puts her in his room to play the *μὴ διαβόλος*,  
 tempter for him. II. 2. 3.

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Expression LXXVII.

*That poor men are not to be contemn-  
 ed.*

**G**reat men (saith one) are but the See Mr. Edw.  
 greater letters in the same volume, Rainolds Ser-  
 and the poor the smaller: Now though on Eccles. 1.  
 those take up more room, and have many 14. pag. 11.  
 times more flourishes, yet they put no more  
 matter nor worth into the word which  
 they compound, than these doe.

Ex.

Expression LXXVIII.

*That alms must be given of goods justly gotten.*

See Mr. Thom.  
Goodwins Mo-  
ses and Aaron,  
pag. 82.

**I**T is worth our noting (saith one) that the Hebrew word צדקה, *Tsedacha*, signifieth *alms*, and signifieth also *justice*; whereby is intimated, that the matter of our *alms* should be *goods justly gotten*. And to this purpose the *alms-box* is called in Hebrew קופה של צדקה, *Kupha Schel Tsedacha*, the Chest of Justice.

Expression LXXIX.

*That a good wife can hardly be chosen out of a wicked and irreligious familie.*

Vide If. Cau-  
labon. Exer-  
cit. 13. 37.

**T**HIS is intimated in that *Rabbini-  
call Proverb*, viz. *Take not a wife  
out of that familie wherein there  
is a Publican, for such are all Publicans.*

Expreſſion LXXX.

*That the way to amend all, is every one to amend one.*

**W**E all cry out, the *daies are evill*, whilst we all help to make them worse; all *complain*, all *censure*, none *amend*: but if every one would *amend one*, all would be better. For it is here as it is in a *City*, or *Town*, where the way to make the *whole street clean*, is, *every man to sweep before his own dore*.

See Mr. John Jones his Ser. called *Londons* looking back to *Jerusalem*, pag. 48, 49. Mr. Gatakers Epist. Dedic. before his Sermon called *Noahs Obedience*.

Expreſſion LXXXI.

*That sin is the cause why God maketh our enemies to prevail over us.*

**A**Nd therefore an *English Gentleman*, Mr. Heylin, at our expulſion out of *France*, being demanded by a *French Cavalier*, when they would return again, made this plain, and pithy answer, *When* (saith he) *your sins are greater than ours*.

Ex-



## Expression LXXXII.

*That Gods Children, the more God seemeth to thrust them away from him, the more eagerly doe they presse towards him again.*

See Mr. Gatacrs Sermon called Davids Remembrance, pag. 50.

**F**OR Gods Child (saith one) is like a water-mills wheel; the which, the more violently it is driven away by the force of the water, the more violently doth it still turn again upon the stream.

## Expression LXXXIII.

*How we may become better.*

Alsted. Systemar. Theol.

**O**NE wittily shews the way in three words, *Explorandum*, *deplorandum*, *implorandum*; We must search and try wherein we have done amisse; we must be heartily sorry for it, and implore Gods grace to help us, and to strengthen us in better courses for the time to come.

Exprefſion LXXXIV.

*How we may comfort our ſelves againſt  
the fear of being rejected by God.*

**H**erein we muſt take the ſame courſe See Dr. Donne  
that the *Jewiſh Wives* did againſt *Serm. on Eſa.*  
the *Bill of Divorce* given them by their *ſo. 1.*  
*Huſbands.*

For 1. If it were not *Sepher*, that is, Heb. ספר  
written in an entire book, not in pieces, Græc. βί-  
and ſeverall parts of a book, it was in- βλίον.  
valid, and of no force: So though we find  
ſome parts and paſſages of Scripture to  
make againſt us; if the whole Book of  
God (one place thereof being compared  
with another) doe not prove as much, we  
are ſafe enough.

2. If it were written in the *Huſbands  
bed-chamber*, it was invalid alſo, and  
of no force: So if we have nothing to  
plead for our ſinall rejection by God, but  
only Gods eternall decree of *Reprobati-  
on*, which in his ſecret and ſacred *Counſel*  
(as it were in his *bed-chamber*) is paſt  
upon men, we are not much to be troubled

at that; especially if we find in our selves the evident tokens of our effectuall vocation, which is the way to make sure our election, 2 Per. 1. 10.

3. If it were not written by a publique Notarie, that made it allso invalid, and of no force: So if our finall rejection by God be onely ascertained to us by private men, and not by the publique Ministry of the Word, who onely have authority to bind and loose, Joh. 20. 23. we are not much to be disheartned.

4. If the Bill, or Book of Divorce, were interlined, it was allso invalid, and of no force: So if the Bill, or Book of Gods finall rejection of us, be interlined with the blond of Christ, by the hand of faith, it is reversed, and will be of no force against us, Col. 2. 14.

Lastly, If it were blurred, or blotted, it was allso invalid, and of no force: So if we can (as we read this fearfull Bill of Divorce) but blur, or blot it with our unfeigned tears of Repentance, as did David, Psal. 6. 6. or Mary Magdalen, Luk. 7. 38. or Hezekiah, Esai. 38. 5. or Peter, Mar. 26. 75. it will be of no force against us.

Expression LXXXV.

*How dangerous a thing it is; carelessly  
to neglect the hearing of the Word.*

**T**hey say there is a way of *Castra-*  
*tion* by cutting of the ears; for See Dr. Donns  
there are certain *veins* behind the Sermon in Fol.  
*ears*, which if they be cut, disable a man pag. 331. b.  
from *generation*. So if we cut off our ears,  
that is, intermit our *ordinary course* of  
*hearing*, there will follow a *castration* of  
the *soul*, and the *soul* will become an *En-*  
*nuch*, and we grow to a *barrenesse*, with-  
out any further fruit of *good works*.

Expression LXXXVI.

*How we may become right Doers of the  
Word which we have heard.*

**T**Here are two kinds of *doers*, *ποηται*,  
and *παραται*; which the *Latine* See B. An-  
likewise expresseth in *Agere*, and *drews* Sermon  
*Facere*: *Agere*, as in *Musick*; where part. 2. pag.  
when 136,

when we have done singing, or playing;  
nothing remaineth. *Facere*, as in *building*;  
where, after we have done, there is a thing  
permanent. And we have both these words  
in our *English tongue* too; *Actors*, as in a  
*Play*; *Factors*, as in *Merchandise*: When  
the *Play* is done, all that the *Actors* doe,  
vanisheth; but of the *Factors* doing, there  
is a *gain*, a reall thing remaineth. Now  
when the *Scriptures* exhort us to be *doers*  
of the *Word*, as *Jam. 1. 22.* the word  
they use, is *ποιῶντες*, *Facteres*; to shew, that  
when we *hear the Word*, we must not be  
*Actors*, as *Players* on a *Stage*, to have no-  
thing remaining in their lives, when we  
come off the *Stage*, and the *Sermon* is en-  
ded: but we must be *Factors*, and doe as  
they doe, to bring home with us some *gain*,  
for our *heavenly Masters glory*, and our  
*own souls good*: *Convertendo Scripturas*  
*in operas* (as *Gregory* saith) by changing  
the *Word* that is *audible*, into a work  
which is *visible*; and the *Word* which is  
*transient*, into a work which is *perma-*  
*nent*.

Expression LXXXVII.

*That one Kingdome of Heaven, which Gods Children shall enjoy hereafter, is more worth than all the Kingdomes of this World.*

**T**He Story makes mention, that when *Charls the Fift*, in a challenge to the *King of France*, commanded his *Herald* to proclaim it with all his titles; as, *Charls Emperour of such a place, King of such a place, Duke of such a place, &c.* bids defiance to the *King of France*: The *King of France* bids his *Herald* to proclaim only thus, *The King of France, The King of France, The King of France, bids battell* to *Charls Emperour of Germany, &c.* Intimating, that one *Kingdome of France* was more worth than all those empty titles. So may we, that are *Gods Children*, oppose the *Kingdome of Heaven* to all the *Kingdomes of this World*, and the riches, honours, and pleasures of them: so that when the men of this world cry out, and vaunt of their riches, honours, pleasures, and what else this world can

See M. Harris  
on Mat. 5. 3.  
pag. 58.

afford, let us cry, *Heaven, Heaven, Heaven*; that answers to all.

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Exprefſion LXXXVIII.

*That Gods Children ſhould doe nothing unworthy of the Children of God their Father.*

See *The Holy Court*, pag. 9.

**F**OR herein Gods Children ſhould doe, as *Boleslaus* the fourth King of *Poland* did: For he bearing the picture of his *Father* hanged about his neck in a plate of *gold*, when he was to ſpeak or doe any thing of importance, he took this picture, and kiſſing it, ſaid, *Dear Father, I wiſh I may not ſpeak, or doe any thing in this buſineſſe (that I am now undertaking) unworthy of thy name.* And ſo ſhould Gods Children doe too, in all their undertakings, call to mind that *God* is their *Father*, and doe nothing unworthy, or unbefeeching the *Children* of ſuch a *Father*.

Ex-



*The second Century.*

Expression LXXXIX.

*How many hear Sermons, more to be able  
to talk of them, than to live according  
to what they hear in them.*

**T**Hese hearers (saith one) are like to the See *Willet on*  
*Weasell*, which conceiveth in the ear, *Levit. pag.*  
and bringeth forth in the mouth. 266.

Expression XC.

*What is the right way to become one of  
Christs Disciples.*

**H**erein we must doe, as that cunning See *B. Iohannis*  
*Musician* (of whom we read) *Ser. at Court,*  
would have his *Scholars* to doe, *pag: 104.*  
that were put to him to learn *Musick*, as  
soon as any such came to his *School*, he  
would (before he did teach them any  
thing) send them to a *rude* and *ignorant*  
*Minstrell* in the *Town*, to hear him a  
while: but withall he gave them this  
*Item*, saying, *Whatsoever you see him doe,*

## *The second Century.*

*See that you avoid it, for he is unlearned, and his manner of fingring is naught; see therefore that in playing, you for your parts doe the contrary. So whosoever will be one of Christs Disciples, must have a care to mark and observe what courses wicked men take, and to doe the contrary. See Rom. 12. 2. Exod. 23. 2. Ephes. 5. 11. Joh. Epist. 3. 11. Ephes. 4. 17. Hos. 4. 15.*

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### *Expression XCI.*

*That Christian love, and Charity, is the chiefeft lesson that any Christian can learn.*

*Vide Hieron.  
in Epist. ad  
Galat.*

**T**HE Ecclesiasticall History reports, that Saint John the Evangelist, that beloved Disciple, and chief Doctor of Love, (as appears by his Epistles) when he grew so old, that he was not able to go, was faine to be carried to Church; and when he was brought thither, being not able to preach, and use any long discourse to his Auditors, did use to say nothing to them at all their Church-meetings, but onely

## The second Century.

only this; *Filioli diligite invicem*, My little Children love one another. And being asked, why he reiterated this saying so often, and taught them nothing but this; he said, *Hoc præceptum Domini est, & si solum fiat, sufficit*: This is the Lords Commandement, and if this alone be done as it should be, it is sufficient.

### Expreffion XCII.

*That occasions of sin proffered, will soon discover counterfeit Christians.*

**V**WE read of a certain Juglers Greg. Nyssen  
*Ape*, which being attired tom. 2. De  
 like a reasonable Creature, Professione  
 and dauncing curiously to his Masters In- Christiana.  
 strument, deceived the people of *Alexan-*  
*dria*, untill one espying the fraud, threw  
 a few Dates upon the Stage; which the  
*Ape* no sooner espied, but he tore off his  
 Vizard, and fell to his victuals, to the scorn \* *πίθηκε* :  
 of his Master: Which gave occasion to *πίθηκε*  
 the Proverb, *An* \* *Ape is an Ape*, *καὶν χεῦρεσσι*  
*though he be clad never so gaily.* And *ἔχῃ σύμβο-*  
 this doth Gregory Nyssen apply to men, *λα*, Lucian.  
 that

that call themselves *Christians*, professe that they know God, and that their hope is in Heaven: but no sooner doth any *vainity* come in their way, but their heart doth betray where their *treasure* is.

Expresion XCIII.

See Gen. 15. *That there is a certain fulnesse of sin,*  
 16. Joel 3. 13. *unto which when the wicked ones*  
*come, Gods Judgements are at hand.*

Zech. 5. 6,  
 &c.

See Mr. Edw.  
 Rainolds Ser.  
 on Eccles. 1.  
 24. pag. 49.

**V**WE read in the Prophet *Zachary* of an *Ephah*, a measure whereinto all the wickednesse of the *Jewes* (there figured by a woman) shall be thrown together; and when this measure of sins is full to the brim, then there is a *mass of lead*, importing the firmnesse, immutability and heavinesse of Gods Decree, and Councell, which seals up the *Ephah*, never more to have any *sin* put into it: And then come *two women*, with *wind in their wings*, which are the *Executioners* of Gods swift and irreversible fury, and carry the *Ephah* between

*between Heaven and Earth ( intimating the publique Declaration of the righteous judgements of God ) into the Land of Shinar, to build it there an house; denoting the constant and perpetuall habitation of the wicked in that place of bondage; whether the wrath of God shall drive them; for building of houses argues an abiding.*

Expression XCV.

*How a man may subdue his unruly lusts.*

**C**oncupiscence, or lust (say Divines) See Dr. Beis is like fire, and our body is like a on the Gospel seething pot. Now a seething pot for the 15th (we know) may be cooled divers waies. Sunday after Trinity. And 1. By withdrawing the fuell that thus Mr. Tho. My- makes it boyl over. 2. By stirring and riels Sermon lading it. 3. By casting cold water into on Cant. 5. 24 it. And 4. By taking it quite from the pag. 82. fire. So must we deal with our bodies, when they boyl over with lust. 1. We must withdraw the fuell that nourisheth it,

it, keeping a more temperate and moderate diet than before. 2. *We must stirre, and lade the pot*, by exercising our bodies in some honest and lawfull calling. 3. *If this will not doe it*, we must make use of water. 1. *Of the water of true penitentiall tears* for our former lustfull, and luxurious lives. And 2. *Of that water of our own cistern*, which Salomon speaks of, *Prov. 5. 15.* and which Saint Paul, *1 Corinth. 7. 2.* calls, *the having of a mans own wife*; for that he there sheweth, *vers. 9.* to be an excellent means to allay these fiery and burning lusts. And Lastly, *If all this will not doe it*, then we must take the pot off the fire; that is, shun all opportunities and occasions which have been a means heretofore, or may be a means hereafter, to provoke us to lust, and uncleannesse of life.

## Exprefſion XCVI.

*How the body and blood of Chriſt, with  
all the benefits of his death and paſſion,  
may become ours, by the worthy recei-  
ving of the Lords Supper.*

See Dr. Job.  
Whites Way  
to the true  
Church, ſect.  
51. num. 10.

**F**Or it is here, as it is in *conveying*  
of land: when land is conveyed by  
*writing and ſeal*, though it be not  
contained in the *wax* and *parchment*,  
but lieth peradventure an hundred miles  
off; yet it is truly preſent, and thereby in-  
fallibly given to him, with whom the co-  
venant is made. And he that ſhould ac-  
count ſuch a *conveyance* executed, but  
bare *parchment*, would be refuted by e-  
very *tenant* in the Country, who eſteem  
their *leaſes* to have the ground ſo united  
to them, by vertue of the bargain paſſed  
between their *Lord*, and them, that there-  
by they can occupy it ſafely, and main-  
tain their right againſt all intruders that  
would moleſt them. So is it in the *Sacra-  
ment*, whoſe *outward elements*, though  
we call *bread* and *wine*, yet bare *bread*  
and



and *wine* we call them not, but the *Sacrament* of the *body* and *bloud* of our *Saviour Christ*; the which whosoever receiveth worthily; receiveth therewith, by vertue of *Christs Word*, and *Promise*, the very *body* and *bloud* of *Christ* his *Saviour*, to all intents and purposes, for the comfort and nourishment of his soul, as truly as he receiveth the outward *elements* of *bread* and *wine* for the comfort and nourishment of his body. I say still, that it is so to the *worthy receiver*; for otherwise it is here again, as in the *usance* of a *conveyance*. If a *conveyance* made to *Peter*, lying upon the table, be given to *Richard*; or if *Richard* fraudulently take it away, he receiveth nothing but bare *wax*, and *parchment*, by reason the *covenant* was not made with him, but with *Peter*; he is not the *party* that hath the right, though to *Peter* it be a further matter then bare *parchment*. And so the *unworthy receiver*, being not the *party* to whom the *promise* is made of receiving *Christ*, with the benefits of his death and passion, receives onely *Panem Domini* (as the *Fathers* speak) *The Bread of the Lord*;

Lord; but not *Panem Dominum*, The Bread which is the Lord.

Expresion XCVII.

*That an hearty desire, and sincere endeavour to be perfect, is perfection in the sight of God.*

**I** Vther writes of one *Stanpitiu*, a godly learned man, how that he had vowed a thousand times, that he would become a better man; yet for all his *vowes*, he perceived no *improvement*, or bettering of himself. Now in that he was not better, he was *imperfect*; but in as much as he desired earnestly, and endeavoured to be a better man, he was *perfect*. Agreeable to which is that of *Bernard*; for he is confident, that *Indefessum proficiendi studium, & jugis conatus ad perfectionem, perfectio reparatur*; That an indefatigable desire

Luth. in Gal. cap. 5.

Bern. ad Gal. rin. Abb. ep. 254.

fire of profiting, and continuall endeavouring to be perfect, is perfection.

Expression XCVIII.

*That Gods Children must be sanctified throughout. 1 Thes. 5. 23.*

See B. Lakes  
Sermons, Al-  
phabet I.  
pag. 150.

**T**He Scriptures usually call Gods Children by the name of Temples; as, 1 Cor. 3. 16. 1 Cor. 6. 19. 2 Cor. 6. 16. Now there was no part of the Temple of old, but was *holy*; yea all the *limits* thereof round about were so too, *Ezech. 43. 12.* The *innermost* part of it was the place of Gods residence, and therefore was called *Sanctum Sanctorum*, the most holy place: The next to that was *Sanctum*, holy; and the rest *Sanctuarium*, partaking of holiness, though in a lower degree. So in Gods Children, the heart & soul of man being the place of Gods residence, must be most *holy*; the senses coming nearest to that, must be the *holiest* next; and our bodies, the outermost parts of this *Spiritual Temple*, must have their measure of holiness too, for even they are  
to

to be the Temples too of the Holy Ghost;  
as in 1 Cor. 6. 19.

Expression XCIX.

*How a man may try the sincerity of his heart.*

**D**ivines in their Treatises, and Writings, have set down sundry notes, and marks, whereby to make this triall; but I shall onely commend unto you two out of all that variety, which two are indeed as good as a thousand; namely, *Integrity*, and *Constancy*: for these are not to be found in any *Hypocrite*. See Dr. Sann- dersons 1 Ser. ad Populum, pag. 299.

1. *Integrity*, Psal. 119. 6: Luke 1. 6. *Opus Imper-*  
For this is a true Rule in Divinity, *Quic-*fect. in Mat.  
*quid propter Deum fit, equaliter fit*; hom. 45.  
Whatsoever we doe for Gods sake (in obedi-  
ence to his commands) we doe it equal-  
ly.

2. *Constancy*; for (as Seneca observes Senec. Epist.  
*more like a Divine, than a Philosopher*) 120.  
*Qualitatis vera tenor permanet, falsa non*  
*durant*; Qualities that be true, be per-  
manent, but false ones endure not. And  
this is prettily gathered from the very name

Vide Cornel. of *Truth* in *Hebrew*; for אֱמֶת, *Emeth*,  
 à Lap. in Ep. in *Hebrew*, which signifieth *Truth*, co-  
 meth from the root אָמַן, *Aman*, which  
 Paoli, pag. signifieth *firmare*, or *stabilire*, to confirm,  
 328. col. 2. b. or *stabilish*.

Now to make a sincere *Christian*, both  
 these are requisite; for it is in the *soul*, as  
 it is in the *body*. 1. *Physicians* say of *heat*,  
 and *sweat*, and such like things, *Univer-*  
*salia salutaria, partialia ex morbo*; If a man be *hot* in one part, and *cold* in  
 another, as if the *palms* of his hands  
 burn, and the *soles* of his feet be cold,  
 then all is not right: but if he be of an in-  
 different *equall heat* all over, that is held a  
 good sign of health. 2. They say, if *heat*  
 come by *fits*, and *starts*, and *paroxisms*,  
 leaping ettsoon, and suddenly out of one  
 extreme into another; so as the party one  
 while gloweth as hot as *fire*, another while  
 is chill and cold as *ice*, and keepeth not at  
 any certain stay, that is an ill sign too; and  
 it is to be feared, that there is an *Ague* ei-  
 ther bred, or in breeding: but if he con-  
 tinue at some reasonable certainty, and in  
 a good mediocrity of *heat* and *cold*, it is  
 thought a good sign of *health*.

And just so it is in the state of our *souls*;  
 if the *Graces* that be in us be *universall*,  
 equally

equally bent upon *all good*, and equally set against *all evil* things; and if for the most part, and in the ordinary *constant course* of our lives, we have the practice of *Repentance*, *Obedience*, and other fruits of *Grace*, in some good comfortable measure, it is a good sign of a *sincere* heart towards *God*: but if we *repent* of one sin, and persist in another; if we *obey* one Commandment, and break another; if we are *zealous* in one thing, and *cool* in another; if we *hate* one vice, and *love* another; or if we have any of these things onely by *fits*, and *starts*, and *sudden moods*, and no otherwise, we have just cause to fear, that we are still *Hypocrites*, and no *sincere-hearted Christians*.

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Expression C.

*How that to fear God, and to keep his Commandments, is the whole duty of man.*

**T**hat which our *English Translations* render (*the whole duty of man*) the *Vulgar Latine* renders thus (*hoc est omnis homo*, this is all man) or as *Junius* and



## The second Century.

vide Tostat.  
in 1 Ruth,  
qs. 24.  
Munster. in  
præcept. af-  
firmat. & ne-  
gati  
Lorin. in Act.  
Apost. pag.  
586.col.1. a.

*Tremelius* render it (*hoc est totum homi-  
nis*, this is the whole of man.) And well  
may it be so said to be; for as the *Jewish  
Rabbines* have wittily observed, there are  
in all the Law of *God* but 613 *Precepts*;  
whereof there are 365 *Negative*, as many  
as be *daies* in the year; and 248 *Affirma-  
tive*, as many as be *joints* in mans body:  
to shew, that *God* looks that the whole  
man, all the daies of his life, should serve  
him, and keep his Commandments.

Which that we may the better doe, *Let  
us hear the Conclusion of the whole mat-  
ter* (saith the Preacher) *Fear God, and  
keep his Commandments; for this is the  
whole duty of man, Eccles. 12. 13.*

Walafridus Strabo

*derebus Ecclesiasticis.*

*Si quid in hoc (Lector) placer,*

*assignare memento*

*Id Domino; quicquid displicet  
hocce mihi.*



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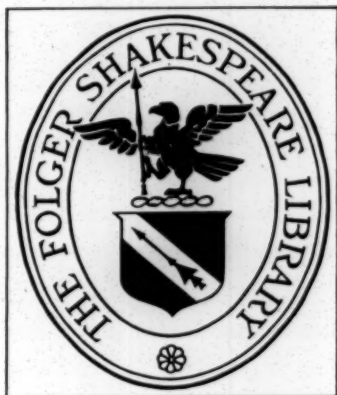
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